

The leaves of the oak and the willow shall fade,  
Be scattered around, and together be laid ;



As the young and the old, the low and the high,  
Shall crumble to dust, and together shall lie.

The infant a mother attended and loved;  
The mother, that infant's affection who proved;  
The father, that mother and infant who blest—  
Each, all are away to that dwelling of rest.

The maid, on whose brow, on whose cheek, in  
whose eye,  
Shone beauty and pleasure—her triumphs are by;  
And alike from the minds of the living erased,  
Are the memories of mortals that loved her and  
praised.

The hand of the king that the sceptre hath borne;  
The brow of the priest that the mitre hath worn;  
The eye of the sage, and the heart of the brave,  
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;  
The herdsman, who climbed with his goats up the  
steep;

The beggar, who wandered in search of his bread,  
Have faded away like the grass which we tread,  
So the multitude goes, like the flower or the  
weed,

That withers away to let others succeed;  
So the multitude comes, even those we behold,  
To repeat every tale that has often been told.

For we are the same our fathers have been;  
We see the same sights they often have seen;  
We drink the same stream, we see the same sun,  
And run the same course our fathers have run.

The thoughts we are thinking, our fathers did  
think;

From the death we are shrinking, our fathers did  
shrink;  
To the life we are clinging, our fathers did cling;  
But it speeds from us all, like the bird on the  
wing.

They loved—but the story we cannot unfold;  
They scorned—but the heart of the haughty is  
cold;

They grieved—but no wail from their slumbers  
will come;  
They joyed—but the tongue of their gladness is  
dumb.

They died; ah! they died. We, things that are  
now—

That walk on the turf that lies over their brow,  
And make in their dwelling a transient abode—  
Meet the things that they met on their pilgrim-  
age road.

Yea, hope and despondency, pleasure and pain,  
Are mingled together in sunshine and rain;  
And the smile and the tear, and the song and the  
dirge,

Still follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a  
breath,

From the blossom of health to the paleness of  
death—  
From the gilded saloon to the bier and the  
shroud.

Oh! why should the spirit of mortal be proud?

For the Herald.

### Jesus.

"And thou shalt call his name Jesus, for he  
shall save his people from their sins." O, what  
a multitude of thoughts emanate from that one  
word—the sweetest and best of all names, Jesus;  
a name that will never lose its power: Heaven  
and Earth will pass away, but the name of Jesus  
will live. When we contemplate his character,  
the object of his mission to this earth, his many  
wonderful works and the way he went about do-  
ing good, does it not kindle in our souls a de-  
sire to know more of him?

"Jesus died on Calvary's mountain," a Savior  
for the lost—a friend to the friendless, he gave  
himself up to die for his enemies, that they might  
be at peace with him; he became poor that we  
through his poverty might be rich; when we  
were afar from his fold, he the good Shepherd,  
brought us back; when we are ungrateful his  
mercies continually abound unto us; when we  
forget him, his love and care is still over us, and  
when we believe and trust him, we find him the  
calmer of our fears, the soother of our sorrows,  
bearer of our burdens, helper of our infirmities  
and healer of our wounds.

The Christian can assuredly say that the name  
of Jesus is precious. When temptations press us  
sore; when overcome with affliction—fainting  
and drooping beneath the rod; when the thorn  
pierces the soul, and we are made to feel and  
know that there is no help upon earth, no ear to  
hear, no eye to pity, it is then we fly to Jesus,  
and he heareth our woe, and beareth for us our  
load; yet though sometimes he delays to remove

the thorn that wounds, it is still sweet, sweet to  
believe and trust him, for we know that what-  
ever he doeth is good, and we shall not wait for  
help in vain.

Faith in Jesus' promises refers us beyond  
earth's trials to a better world—a life to come,  
where there shall be no more trials, sorrow or  
death. The time is nearing when Jesus, King  
of kings, shall come to raise the dead, and gather  
all the faithful into his everlasting Kingdom.

Then will the name of Jesus reverberate  
through heaven and earth's domain—there will  
be the universal cry.

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all."

PATIENCE.

Bradford, Sept. 22, 1861.

For the Herald.

### Travels about Home. No. 8.

Thursday, July 4th. Having an invitation to  
attend a Sunday school pic-nic in Derby Vt., I  
"consented and went." There was in attendance,  
of all ages, about 250, and the best of order was  
observed. In connection with a generous repast,  
the services consisted of prayer, vocal and instru-  
mental music, Sunday school exercises, and ad-  
dresses. About three miles from where we were  
assembled, the multitude thronged the race-course.  
They had come far and near to see one horse's  
head a little before the other! They were "lov-  
ers of pleasures more than lovers of God," and  
were associated with "cursing and bitterness,"  
drunkenness and gambling; while we were con-  
nected with social and religious exercises design-  
ed to elevate and improve the mind. They sat  
without a shelter from the burning sun, while we  
were convened in the shady grove. There was the  
joy of the world which worketh death, while  
ours was such happiness as springs from deeds  
which we could ask the blessing of God upon.  
Nor did I fail to make this contrast while speak-  
ing to the children from the rhyme—

Be careful,  
Be prayerful,  
Of true joy get your shareful.

Sunday, July 7th. Preached twice in the  
chapel at home; and in the evening spoke in the  
Pond school house from 2 Cor. 5:17; "Therefore  
if any man be in Christ, he is a new creature:  
old things are passed away; behold all things  
are become new." This discourse had the three  
R's in it, which some one has said every sermon  
should have, viz. Ruin, Redemption and Regen-  
eration.

Tuesday, July 9th. Held meeting in Magog,  
Ct. E. and next day was called back to Stanstead  
to attend the funeral of brother Benjamin Col-  
lins. A ride of 18 miles brought me to Marlow  
school house just as the procession arrived. Here  
I learned that the deceased had selected as a  
text for the occasion, John 11:25, 26, "Jesus  
said unto her, I am the resurrection and the life,  
he that believeth in me, though he were dead,  
yet shall he live: and whosoever liveth and be-  
lieveth in me shall never die." Not having  
preached from the text before, nor heard it preach-  
ed from, the discourse was of necessity extem-  
porary; but God gave much liberty in speaking  
from it for nearly an hour. The following brief  
outline of my remarks may not be without inter-  
est to the friends:

Our Saviour is introduced to us in the scrip-  
tures as "the Mighty God" and "the man Christ  
Jesus." As man he had his special friends, for  
we read of John that he was "the disciple whom  
Jesus loved;" and, again, that He "loved Mar-  
tha, and her sister, and Lazarus." But into this  
loved family of Bethany, death entered and Laz-  
arus fell before him. Christ went to awaken  
this sleeper. The news of his approach is borne  
to the ears of the sorrowing sisters. Mary, who  
is mentioned in another gospel (Luke 10:38—  
42) as sitting at the feet of Jesus and hearing  
his word, now sits still in the house with those  
who "came to comfort them respecting their  
brother," while Martha—the same active wo-  
man who was "cumbered about much serving"—  
goes forth to meet him, and as they approach

the house the conversation ensues of which the  
text is a part.

Christ is not literally "the resurrection and  
the life," but is denominated such by metonymy,  
—he being the source of these blessings.

I. He is the Source of life.

1 Natural life is from him. "For in him we  
live, and move, and have our being." That our  
continuance in this world is not dependent on  
accident and chance, but by Christ's will, is ob-  
vious from our Lord's reply to Peter's question,  
"What shall this man do?"—or as some critics  
read it, "What shall become of this man?" "Je-  
sus saith unto him, If I will that he tarry till I  
come, what is that to thee?" John 21:20—22.

2. Spiritual life is imparted by Him. "And  
you hath he quickened who were dead in tres-  
passes and sins:"—Eph. 2:1. "Whosoever drink-  
eth of the water I shall give him shall never  
thirst; but the water I shall give him shall be  
in him a well of water springing up into ever-  
lasting life." "But this spake he of the spirit,  
which they that believe on him should receive." Compare John 4:14; 7:38, 39.

3. Eternal life is his gift. "My sheep hear  
my voice, and I know them, and they follow me;  
and I give unto them eternal life, and they shall  
never perish; neither shall any man pluck them  
out of my hand."

II. He is the Source of the resurrection.

When on earth his power over death was grad-  
ually manifested. He first raised the daughter  
of Jairus, who had been dead but a little while;  
then the widow's son, who was so much longer in  
the domain of death that he was carried out for  
burial; then Lazarus, who had been dead 4 days,  
was actually buried and in a state of putrefac-  
tion; then himself, in accordance with his state-  
ment—"I lay down my life, that I may take it  
again: no man taketh it from me, but I lay it  
down of myself; I have power to lay it down  
and I have power to take it up again;" and last-  
ly, "many saints, who came out of their  
graves after his resurrection, and went into the  
holy city and appeared unto many." Having  
thus triumphed over the tomb, after his ascen-  
sion he appeared to John on Patmos and said,  
"I am he that liveth, and was dead: and  
behold I am alive for evermore. Amen; and  
have the keys of hades and of death." When-  
ever, therefore, the appointed hour arrives He  
will unlock the gates of hades, rifle the graves of  
his people, and cause the redeemed hosts to raise  
their triumphant shout, "O death, where is thy  
sting? O hades, where is thy victory?"

"If a man die, shall he live again?" is a ques-  
tion which had for long ages agitated the human  
breast, and one which finds in the oracles of God  
a distinct answer. We read that Paul believed  
and taught that "there will be a resurrection of  
the dead, both of the just and unjust." Acts 24:  
15; 1 Cor. 15:21—23; John 5:28, 29. It is  
to the resurrection of the just—the believers in  
Jesus—our text refers. When "the Lord him-  
self" descends from heaven there will be found  
of his people two classes: the righteous dead  
and the righteous living. 1 Thess. 4:16, 17.  
Then those who believe in him, though dead, will  
live again; and at the same epoch, "he that liv-  
eth and believeth" in him, will, like Enoch and  
Elijah, escape death. Such is the precious hope  
which dissipates the darkness of the tomb.

If the announcement of Christ that He is the  
source of life and of the resurrection was design-  
ed to cause hope and comfort to spring up in the  
mind of Martha, and to make her expect a man-  
ifestation of divine power, surely the same truth  
should gladden the hearts of mourners now, and  
make them desire the coming of the Lord with  
life to the mortal saints and a resurrection to  
the pious dead, and then, so far as "all the ex-  
cellent of the earth" are concerned, Death and  
the tomb will divide them no more.

Thursday, July 11th. Having rode about 7  
miles after the funeral yesterday and put up for  
the night with Elder D. W. Sornberger, about  
14 miles more travel brought me to the Currier  
school house, where I addressed a small audi-  
ence. Much rain fell during the day accompa-  
nied by wind, thunder and lightning; and about

9 o'clock in the evening a shock of an earthquake  
was felt.

"Thy tokens we with joy confess;  
The war proclaims thee Prince of peace;  
The earthquake speaks thy power;  
The famine all thy fullness brings;  
The plague presents thy healing wings  
And nature's final hour."

J. M. O.

### General McClellan.

In the Methodist of June 22, we gave an ac-  
count of the conversion of our youthful General  
McClellan. Below will be found an interesting  
extract from the Montreal Witness, which con-  
firms the previous statement.

"Any authentic information concerning this  
rapidly rising man, whose influence over the fu-  
ture of the United States is likely to be so great,  
must be very interesting, and we are happy to  
be in a position to give such information. The  
Rev. Dr. Duffield, of Detroit, one of the most  
eminent and influential ministers of the Presby-  
terian Church in the United States, was present  
at the last Sabbath afternoon meeting in the  
Bonaventure Hall of this city, and being asked  
to communicate any facts concerning the present  
war, of interest in a religious or temperance point  
of view, spoke in substance as follows:

"It is a delicate thing for me, a stranger  
among strangers, to speak of the war which rages  
in my own country; but I feel that in such an  
atmosphere of Christian union and love as this,  
I am among Christian brethren who will appre-  
ciate details that, in other circumstances, it would  
be inappropriate to give. Rev. Dr. Thompson,  
of Cincinnati, pastor of General McClellan, com-  
municated to me the following interesting particu-  
lars, which, though only intended for the pri-  
vate ear, may be productive of good, especially  
among the young men whom I see in this meet-  
ing:—General McClellan is of Scotch descent,  
and has been brought up with respect for relig-  
ion, but never shown any decided resolution to  
follow Jesus. After his career of victory in  
Western Virginia, he was suddenly summoned  
to Washington to take command there; and had  
to go round by Cincinnati and Philadelphia—the  
more direct roads being interrupted.

"At Cincinnati he sought an interview with  
his pastor, who asked him if his rapid ascent  
had not made him dizzy? 'Rather,' replied he,  
'I have been sinking, for I feel myself a lost sin-  
ner, and came to know what I must do to be  
saved.' Dr. Thompson then faithfully and clear-  
ly unfolded to him the only way of salvation, as  
set forth in Scripture, to which the General gave  
most earnest heed, appearing to have a spiritual  
apprehension of the great truths he was hearing.  
At the close of this interesting conference, Dr.  
Thompson and the General knelt together, and  
the former prayed most earnestly with him and  
for him. At the close of this prayer General  
McClellan remained upon his knees evidently  
under deep emotion—and Dr. Thompson contin-  
ued also kneeling, till after about two minutes  
passed thus in silence, Dr. Thompson laid his  
hand upon the General's shoulder, and said:  
'McClellan, pray for yourself.'

"Thus encouraged, the young soldier began in  
almost smothered tones to pour out his soul to  
God, and when he arose there was a glow of  
spiritual life in his countenance. 'I have already,'  
said he, 'given myself to my country; but now,  
I give myself to God, and pray that he will use  
me for my country's good.' Thus terminated  
this singularly interesting interview; and Gene-  
ral McClellan hurried to Washington, where he  
immediately introduced order and discipline; re-  
quiring, not only every man, but every officer to  
be in his place—a matter in which there has  
been a great lack of discipline hitherto in the  
United States army. He also required Congress  
to pass a law prohibiting the sale of intoxicat-  
ing drinks to soldiers, by which the cloud of vul-  
tures that follows the army will be hindered of  
their prey.

"Dr. Duffield added that General McClellan  
was only thirty-two years old, instead of thirty-  
five, as commonly reported, and that it was a  
remarkable coincidence that this religious young  
man should be called to command the thousands  
of religious young men who had been brought to



the Lord in the great revival of 1857-58, and who now have taken their muskets on their shoulders and their Bibles in their knapsacks to go and fight for their country, and, he trusted it would turn out—for the utter destruction of that terrible system of oppression which has caused all these troubles."

### The Lock of Hair.

"Do you see this lock of hair?" said an old man to me.

"Yes; but what of it? It is, I supposed, the curl from the head of a dear child long since gone to God."

"It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your hair so much?"

It has a story belonging to it, and a strange one. I keep it thus with care, because it speaks to me more of God, and his special care, than anything else I possess.

I was a little child of four years old, with long curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the woods to cut up a log, and I went with him. I was standing a little way behind him, or rather by his side, watching with interest the strokes of the heavy axe, as it went up and came down upon the wood, sending off splinters with every stroke, in all directions. Some of the splinters fell at my feet, and I eagerly stopped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the axe was coming down with all its force. It was too late to stop the blow. Down came the axe. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused, he thought he had killed his boy. We soon recovered; I from my fright and he from his terror. He caught me in his arms, and look at me from head to foot, to find out the deadly wound which he was sure he had inflicted. Not a drop of blood nor a scar was to be seen. He knelt upon the grass, and gave thanks to a gracious God. Having done so, he took up his axe, and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great the escape! It was as if an angel had turned aside the edge at the moment when it was descending on my head. With renewed thanks upon his lips he took up the curl, and went home with me in his arms.

That lock he kept all his days, as a memorial of God's care and love. That lock he left me on his death-bed. I keep it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust Him forever. I have had many tokens of fatherly love in my three-score years and ten; but somehow this speaks most to my heart. It is the oldest, and perhaps the most striking. It used to speak to my father's heart; it now speaks to mine."

What say you, my dear young readers? Is not this an instance of delivering mercy on the part of our gracious God? And this God is the same kind Being who gave you life, and has watched over and cared for you until now. Do you love and put your whole trust in Him? Look over your past lives, and think of the many times He has watched over you and delivered you in time of danger. When sick, and your parents thought you would die, He has spared your life and restored you to health; and in various other ways has He shown His love and care. Yes, His love is great, for He has so loved the world as to give His only Son to die, so that whosoever believeth in Him might not perish but have everlasting life. Children love Him with all your hearts, and in your youthful days devote your lives to His service. He alone has a right to it. Delay not to render it. Time is short; to-morrow may be too late.

### The Spread of Christianity.

The progress of Christianity during the first years of its existence, is the most triumphant

proof of the presence with it and in it of the finger of God. Let us recall some of the interesting facts of its early struggles. Thirty years after the ascension of our Blessed Lord we read in the pages of Tacitus, the accomplished Latin historian, who was a Pagan, and hated, not merely tolerated Christianity—"This dire superstition," that is, Christianity, "was checked for a while, but it again burst forth, and not only spread over Judea, the first seat of mischief, but even introduced itself into Rome. The confessions of those who were seized discovered vast multitudes of accomplices. They were convicted of hatred to the human race." Such is the statement of Tacitus.

Another Roman writer, Pliny the younger, who was Governor of Pontus and Bithynia, writing to his royal master, says, "The number of Christians is so great as to call for serious consultation. The contagion of this superstition has spread, not only through cities, but through all the villages of the country." This was seventy years after the ascension of our Blessed Lord, and is a triumphant proof from the mouth of one of its enemies of the rapid spread of the Christian faith, in spite of every obstruction that political ingenuity could devise, or malice could invent.

Justin Martyr, a Christian Apologist, who was born in the year 106 says, "There is not a nation, Greek or barbarian, even those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered, to the Father in the name of Jesus crucified."

Clement of Alexandria, writing in the year 160, says, "The doctrines of Christianity are not limited to Judea, but are spread throughout the whole world, into every nation, village, and city, Greek and barbarian."

Thus we have from the mouths of friends and foes, evidence the most irresistible, that Christianity spread most rapidly during the first hundred years, after the ascension of our Blessed Lord.

Let us ask and answer the question, How did it spread? Was it by the aid of men, by the patronage of princes, by the eloquence of its advocates; or can we trace in its majestic progress as I believe we can, the finger of God? Let us see what it had to overcome, and what weapons it could or would wield in overcoming; and then, I think we shall conclude that it is impossible to account for the early spread of the Christian faith upon any other hypothesis, than that it was signally sustained, maintained and spread by the presence and power of God.

First of all, it had to overcome the Jew, its earliest, bitterest, and most unrelenting foe. The Jews, we must recollect, were disappointed expectants, and of all the passions that occupy the human heart, disappointed pride is the most, bitter and malignant. They expected, and prophesied a glorious conqueror; they hoped for emancipation from the Roman yoke, as their supposed only slavery; they believed that the Messiah would lead them to battles, which in every case would be victorious, and enthrone Jerusalem over the nations. Therefore, when he came, and was crucified in their capital; when they found that his emissaries were not princes and nobles, but the poor fishermen of Galilee, and the Jew and Gentile laid low as sinners in the common dust; their resistance became intense, their indignation irrepressible, their spite was keen and inexhaustible, and they left no stone unturned or untouched, that they could throw against the bulwarks and battlements of the Christian faith.

But what was the result notwithstanding? Thousands upon thousands of these very Jews were converted in a single day. Hebrew prejudices the most inveterate melted before the warm love of the Gospel. The granite heart of the Jew, like Horeb's rock, when touched by the Rod of Jesse, broke into springs of beneficence, and love, and sympathy; and the most unconquered of all the unconquered tribes of the earth repented of their first cry, "Crucify him," and joined in the deepening swell of multiplying nations, "Hosanna in the highest!" Now how, I ask, was it that this religion, the origin and development of which the Jew thoroughly knew, the facts of which he was perfectly master of,—

a religion which blasted his fond hopes, lowered his national pride, and placed him upon a level with the humblest tribes of the gentiles—how was it that this religion so rapidly subdued his proud heart, so melted his obdurate nature, the Jews became the most successful preachers of that Christ, whom they and their fathers crucified? Was it not the finger of God?

If I look at its progress amongst the Gentiles, I see the same evidence of a divine presence. It was said to be a stumbling-block to the Jew, and it was proclaimed to be foolishness to the Gentiles. A handful of men preaching a religion recently introduced, according to the popular notion, came into collision with the overwhelming force that sustained the religion of the Empire, the worship of Jupiter and Mercury and the gods of the Pantheon. Polytheism had struck its roots deep in the national soil. Its gods and the names of its gods were associated with their weddings, were hallowed by their funerals, and interwoven with the whole history of their domestic and social life. Poets, painters, sculptors, earned their bread by supporting the national faith. Interest, sympathy, patronage, power, eloquence, poetry, satire—all between Caesar himself and the meanest of his subjects, conspired to beat back a religion that they felt would revolutionize the Empire, and render insecure the throne of all the Caesars. And yet, in spite of all this, it made way, and gained converts where it seemed impossible that a single convert should be made to the Christian faith. It was a religion, too, that did not suit fallen nature. To the guilty it proclaimed, 'Repent;' to the proud it said, 'God resisteth the proud,' to the revengeful, 'Love your enemies;' to the greedy, 'Lay not up treasures upon earth;' to the rich, 'How hardly shall they that have riches enter into the kingdom of heaven;' to the ambitious, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven;' to masters, who had half the population as their slaves, 'Forbear threatening;' to the slaves, who formed a vast proportion of the population, 'Be subject to your own masters for conscience sake;' and told all its converts, 'Ye shall be hated of all men for my name sake.' They shall persecute you, and cast you into prison, and put you to death.' The resistance or treatment it received was just what might have been expected. The dungeon—the cross—the wild beasts—these were the arguments employed by imperial Rome, to put down the religion that Jew and Gentile equally detested. And hence, Tacitus, the pagan historian, records, 'The Christians died in torments. They were nailed to crosses, or sewed up in the skins of wild beasts, and exposed to the fury of dogs, or smeared with combustible materials and used as torches to illuminate the darkness of Rome.' This was the treatment Christians then received. And Gibbon, generally an impartial historian says, 'If the Empire was afflicted by any calamity; if the Tiber overflowed, if the earth shook, or if temporary order of the seasons was interrupted, the superstitious pagans were convinced that the crimes and impiety of the Christians had provoked the Divine Justice.'

I ask, how can you believe that by its own, or by any human power, a religion that repudiated fraud and force, and rolled back the current of morality and belief, and reversed the inveterate instincts of man, made so great progress? It was met by sword, and faggot, and all that ingenuity could suggest, and all that power could achieve, in order to repress and put it down—yet it gained speed at every stage, and attained increasing popularity; it subdued the wills, and conciliated the affections of its bitterest foe,—made converts in the shops of Italy, and proselytes amongst the soldiers of the imperial army,—raised up its advocates from the orators of Rome, penetrated the palace of Caesar, and literally had its detested symbol at length emblazoned upon the Roman labarum. Is it possible to suppose that such a religion, so opposed, so fitted to humble the proud and to rebuke the sinful, nevertheless spread in the face of all persecutions, using no policy, disdaining fraud, never employing carnal weapons, wielding only spiritual ones—owing to any other presence than a divine one, or that this is explicable on any other

hypothesis than that it was the finger of God himself?

But perhaps you will say there are elements that will explain its progress of a purely human character as I might suppose, but I will refer to an historian I have already mentioned—Gibbon, an infidel but a very faithful narrator of facts, who assigns what he thinks satisfactory human reasons for the spread of Christianity. He was so startled, I may add, with its rapid progress, and felt it to be so much an argument in its favor, that he exhausted his brilliant and inventive mind, in order to find reasons for it without admitting that it was the finger of God. Let us see what the reasons were, and we may depend upon it they are the very best that can be invented to account for a so very extraordinary phenomenon.

First, he says that the progress of this religion is to be accounted for by the 'inflexible zeal of the early Christians.' In answer to this, we ask, had the Jews no zeal? We read of their untiring and earnest attempts to repress Christianity. Had the pagans no zeal, who kindled the martyr's fires, and who made such efforts to repress and put down Christianity? We well know that zeal that has not good fuel very soon goes out. Zeal in a bad cause is generally the effervescence of a day, or of a passing hour; but the zeal of Christians seems to have had with the fervour of a passion, the fixity of a deeply-rooted principle; and instead of disposing of our assertion that the finger of God alone explains the progress of Christianity, it appears, rather that zeal, so pure, so sustained, so unpolluted by any earthly element, must have been kindled from the altar of Heaven; and thus what Gibbon regards as a disproof, is a positive proof of the presence of the finger of God.

But the second reason, he says would be, 'the more complete manifestation of a future state,' which the Christian religion revealed to its followers. I reply, both the Jews and the pagans believed in a future state. Christianity in this respect could have no pre-eminence. But the future presented in the Polytheistic creed—the Pagan Elysium—was far more powerfully fitted to captivate the depraved nature of man; for he was taught to believe that he would be there admitted into all voluptuous and sensual enjoyments. And therefore, if the prospect of a future state was calculated to make converts, the future state that the Pagans put forward was more fitted, because far more congenial to the natural man, than the sublime, holy, and beautiful Heaven, the everlasting Sabbath, the only future rest that Christianity reveals as remaining for the people of God.

And the third cause of the progress of this religion, he says, was 'the miraculous powers ascribed to the primitive Christians.' To this I answer, If the miracles done by the Apostles were impostures, there were sophists and advocates in Rome admirably able to detect the imposition. But if they were really proofs of a supernatural presence, then the admission of Gibbon is most candid, and it is at the same time most decisive; for a miracle, such as the Apostles wrought, acknowledged to be so by the bitterest enemy of our religion, is only another and incontrovertible trace of the finger of God.

The historian says a fourth cause of the spread of this religion was, 'the pure and austere morals of the early Christians.' One rejoices to find a sceptic admitting that the morals of the early Christians were so pure; but we naturally ask, Can good fruit grow upon a bad tree? May we expect pure morals from impure men? Can thieves live honestly? Would liars speak truth? Could men who spent their days in spreading a conscious imposition and a fraud advocate whatsoever things were pure and just; and not only advocate them, but live, amplify, and illustrate them? The supposition is impossible. How hard is the sceptic pushed, in order to get rid of the only solution—'Truly this was the finger of God!'

Another reason assigned by Gibbon is, 'the union and discipline of the Christian army.' We answer, this union of the early Christians was not the result of compulsion. There was then no person pretending to be the Vicar of Christ; there was no Pope to drill and discipline the



Christians into an army. If, therefore, there was union, it was the result of some common inner love and holy principle. Union in evil is a conspiracy; union without clear concord is only coalition; union that is lasting and real must be the growth of common principles, and the reciprocity of common affections and universal love towards a common Lord and Saviour Jesus Christ. The admission, therefore, of the union of Christians is the compliment, if so one may call it, that a sceptic pays to Christianity.

Do any of these statements explain the rapid progress of Christianity? Is it not much less credulous to infer, that the spread of a religion so pure in its nature, so repressing to the long-cherished lusts and passions of mankind, so fitted to make humble and lowly them who treated these graces as sins, deformities, and crimes; so spiritual in its nature, so resisted by great power, and persecuted by every mode that cruelty could invent, or calumny concoct, was the result of the presence of the finger of God?—*Dr. Cumming.*



## ADVENT HERALD.

BOSTON, OCTOBER 3, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### Exposition of Daniel's Prophecy.

#### CHAPTER VII.

#### THE EPOCH OF THE PAPAL SUPREMACY.

#### 20. From A. D. 530 to 1790.

REV. E. B. ELLIOT of Bath, Eng.—late Vicar of Tuxford, and Fellow of Trinity College, Cambridge,—author of *The "Horæ Apocalypticæ,"* in 4 vols. London, 1846.—furnishes the arguments on which Dr. Cumming, in the main, bases his opinion. He says of the 1260 days:

"With the light of that grand illustrative event of our latter day, the French Revolution, the primary commencement and end of the period may be deemed to have been fixed, on strong probable evidence, to about A. D. 530 and 1790 respectively, at just 1260 years' interval: the one the epoch of Justinian's Decree and Code, which was a virtual imperial recognition of the Pope's supremacy in his then assumed character of Christ's Vicar, or Antichrist; the other that of the French revolutionary outbreak, and legal code, which gave to the Pope's antichristian supremacy and power a deadly blow throughout Western Christendom. We also saw that in one of his prophecies Daniel appended, to what seemed to be the same period of the 1260 years, yet a further addition of 30 and 45, or conjointly of 75 years, as if still to intervene before the times of blessedness; so fixing the year 1865, or thereabouts, as the probable epoch of the consummation; which 'meets the secondary and chief terminating epoch of the 1260 years period of Antichrist's power; calculated from that, which may be deemed a secondary chief commencement of them, in the Papedom favoring Decree of Phocas.'" *Horæ Apoc.*

"With regard to our present position, we have been led, as the result of our investigations, to fix it at but a short time from the end of the now existing dispensation, and the expected second advent of Christ. This thought, when we seriously attempt to realize it, must be felt to be a very startling as well as solemn one. And for my own part I confess to risings of doubt, and almost of scepticism, as I do so. Can it be that we are come so near to the

day of the Son of man, that the generation now alive shall very possibly not have passed away before its fulfillment; yea, that perhaps even our own eyes may witness, without the intervention of death, that astonishing event of the consummation? The idea falls on my mind as almost incredible. . . . But 'it does seem to me that the grounds of our conclusion are stable.' Ib.

"B. D. Bogie who, according to Mr. Bickersteth is author of 'The Approaching Crisis,' 1836, is given by Mr. Tyso, in his table, as using these dates; but we learn nothing further of him.

REV. DR. TAYLOR, Incumbent of St. John's church Liverpool, Eng. in a lecture before the Liverpool Reformation Society, said:

"The apostle John mentions a period of 1260 prophetic days, or years, as the duration of the Papal apostasy. Now, that period dated from A. D. 530, when Justinian put forth his decree, virtually constituting the Pope Head of the Church, ran out at the French Revolution of 1790, when the Christian religion was abjured by the French people, the authority of the Pope renounced, and ultimately the Pope himself taken and imprisoned at Fontainebleau by Napoleon I. The same period may be calculated from A. D. 605, when the Emperor Phocas formally constituted Boniface IV. the Head of the Western Church, and thus it will run out at the date first mentioned, A. D. 1866. It is remarkable that the prophet Daniel mentions not only the period of 1260 years, but a further period of 75, making up in all 1335 years, the very interval of time between 1790 and 1866, so that if these views be correct, we are now living in the interval between the initial and final completion of this mystic period of 1260 days." . . . I do not, of course, commit myself to these views, but they are certainly deserving of careful and candid consideration, particularly when taken in connection with the present aspect of the times." *Lecture, &c.*

#### 21. From A. D. 532 to 1792.

WM. CUNNINGHAM Esq. of Lainslaw, in the county of Ayr, Scotland, author of "The Fullness of the Times," London, 1836, bases the commencement of the 1260 days on the Justinian code—dating a year previous to its issue. He says:

"The 1260 years begin at the vernal new moon 532. . . . The year falls in the middle of the publication of the civil law by Justinian, wherein he assumes to himself the title of *Nostri Numinis*, our Godhead; and to his laws that of *Jussiones Divine*, Divine Orders, on Divine Edicts; thus fulfilling to the very letter, the Apocalyptic description, that the Beast had on his heads the name of Blasphemy. It is then manifest . . . that we may certainly fix the commencement of the 1260 years in the month Nisan, 532, being a year before the edict of Justinian was issued, declaring the Papal supremacy, but the very year in which that edict was prepared. In confirmation of this, it has in the next place been shown in the Preface (p. 5-8) that the year 1822, the end of Daniel's 1290 years, which commence at the same time as the 1260 years, viz. Nisan 532, is a great and distinguishing era in chronology. I have also said in the body of this work (p. 127) that the 1335 years of Daniel, computed from Nisan 1832, [532:] expire in the first year of the 1424 Jubilee of the third series of General Jubilee, computed from the birth of Enos, being the year 1866." *Supplement to Fullness of Times* pp. 20, 21.

"So long ago as 29 years, viz. in 1807, the year 1822 was set down by me as the termination of Daniel's period of 1290 years. When the long looked for year arrived, and I could point out no other ecclesiastical event in it, than the arrival of a converted Jewish missionary at Jerusalem, and the distribution of 1000 copies of the Hebrew New Testament, and the proclamation of Jesus of Nazareth as the Son of God, in the midst of the Rabbis, and in the synagogues of the Holy City, and no other political event than the national independence by the Greeks; it required I believe, some effort (and the effort was not always successful) on the part of most persons who heard such a statement, or read it in my Works, to repress the smile of contempt, or at least of pity." But now I have "discovered, that at the first Nisan, 1822, a great cyclical period from Creation comes to an end. From the 1st Nisan, 5478, on which day probably Adam was created, to the 1st Nisan, 1822, are 7290 years exactly, which, divided by 1040, the most perfect of all cycles, gives the quotient of 7, with a remainder of 19 years. This great period is, therefore, 17 cycles of 1040 years, and 1 of 19, and at the end of it the sun is exactly in the same position as when Adam came from the creating hand of God, and the moon, according to the Tables of Mayer, about 11 hours, 11 minutes behind him." Ib. Preface pp. 6, 7.

"The dates of the whole of these periods of Daniel, viz. the 2300 and 1260, the 1290 and 1335 years

are now thrown back one year from the points of time which I formerly assumed. . . . I formerly reckoned the years from January to December inclusive; when as I at present reckon them according to the Jewish sacred year, from the new moon of the vernal equinox. Now in A. C. 533, the new moon must have fallen, as I find, about the 22d March, Gregorian style; but the decree of Justinian along with which he addressed his epistle to the Pope (which decree also, let it be observed, was merely the sequel of one of like tenor issued in 528, four years before,) is dated on the Ides of March, or the 15th Julian style, answering to the 16th Gregorian; and, therefore, it fell in the year 532 Jewish style. . . . Computing this period, then from Nisan 532, it expired at the new moon of the vernal equinox, in our year 1792, or at the end of 1791 Jewish style." *Sup. pp. 127-129.*

REV. GEORGE DUFFIELD, DD.—Pastor of the First Pres. Ch. Detroit Mich. and author of "Disquisitions on the Prophecies" &c. N. York, 1842,—says "of the continuance of this lawless and persecuting power:

"Several prophecies bring this into view, and all limit that time to 1260 years. If then, we can ascertain the date of its rise, we may be able to determine pretty nearly that of its destruction, which event is to be secured by the coming of Christ. Two sources of difficulty, however, occur—one is the fact that there are various marked epochs or dates in the rise of the papal power, as 533, 537, 606 and 756. Which is the one meant in prophecy we shall, probably, never know till the event occurs, so that darkness hangs around the close of this period of 1260 years." *Dis. p. 385.*

Afterwards, in referring to the signs of the end, he says:

"All these things have been transpiring, in greater or less activity, ever since A. D. 1792, when, very probably, the 1260 years ended, and the seventy five years, for the time of the end commenced; and if so then lift up your heads, ye saints, for your redemption draweth nigh. The Lord's coming in the clouds of heaven is fore-signified by all these things, and is even at the doors." Ib. p. 406.

### The National Fast.

On Thursday of last week was very generally observed the day appointed by the President for fasting, humiliation and prayer. In this vicinity, we have never before known a fast thus generally observed.

And why should it not have been? God is the governor of the nations, and he blesses or chastens them accordingly as they recognize and obey Him. For he has said: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18: 7-10.

This general principle, established by God for government of nations, is seen to have been enforced during all past history. It was thus with Nineveh, which God had said he would destroy, because of their great wickedness. "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they repented from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not." Jonah, 3: 5-10. When the Assyrians were encamped against Jerusalem, and king Hezekiah went up and laid the matter before the Lord, "It came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." 2. K. 19: 35.

It is not by the might of man, by our wisdom, wealth, power, or numbers that the government of any nation is preserved; for it is the Lord who watches over, and gives success or defeat, as he pleases. It is in his power to cause either of the two armies now facing each other on the Potomac, to melt away like dew before the sun. As the Lord made the hosts of the Syrians to hear a noise of

chariots, and a noise of horses, even the noise of a great host; so that they imagined themselves attacked by a great army, and fled in the twilight,—leaving their tents and horses, asses, and camp as it was, fleeing for their life, (2 K. 7: 6, 7); so has he the entire control of all events, and the government of all armies. And as the strength of any nation is in the Lord God, and their prosperity is dependent solely on his blessing, which is proportioned to their recognition of Him, and conformity to his requirements, we think the general regard paid to the fast, appointed by government, auspicious of good. The north, it is true, abounds in sin; and sinners proudly insult the Majesty of heaven; but the Christians here, we think never, manifested their dependence on the government of the Most High.

"ETERNAL DEATH in the literal sense is eternal punishment." This is the title of a tract of 24 pages by C. F. Hudson, just published, but where it is not stated, a copy of which we have received, and carefully read, feeling perfectly willing that God should make any disposition of the incorrigibly impenitent that he pleases, yea desiring if in harmony with his will that they might finally cease to exist; but we find nothing in this pamphlet to change our previous views, or to convince us that its heading is not very far from being a reliable statement. Its very first postulate assumes existence to be *zoe* (life), when men already exist without possessing it, and the righteous could neither go to or unto, any more than into, if they were already in it. It also speaks of "immortality in sin or suffering;" whereas eternal existence, without the elements of purity, holiness and felicity, is no more immortality, than the yellow scales of mica in the sand, which are sometimes supposed to be golden, are allied to that metal because of their glitter, while destitute of its essential properties. The apostle contrasts "glory, and honor, and immortality," which constitute "eternal life," with "indignation, and wrath, tribulation and anguish," (Rom. 2: 7-9.) And our Saviour uses the same word, *zoe*, when he relates that Abraham said to Dives, who was in misery in hades: "Thou in thy lifetime (*zoe*) receivedst thy good things and likewise Lazarus evil things; but now, he is comforted, and thou art tormented" (Luke 16: 25)—showing that Dives when deprived of his good things was no longer in his *zoe*.

Eternal existence would be a worthless boon, unaccompanied by purity and felicity; and therefore it is a small moiety of what is expressed by the original terms rendered "immortality" and "life."—Including, as these do, purity and felicity, with the entire possession on which that felicity is dependent, it is a gross misuse of terms to apply them to the eternity of the lost, as do the majority of divines, or to restrict them to such usage as do others—it being entirely unscriptural.

### Cassell's Illustrated Works.

We have received from the publishing house of Cassell, Petter and Galpin, Park Buildings, 37 Park Row N. Y. Parts 33, 34, 35, 36, 37, 38, of "Cassell's Illustrated Family Bible."

These Nos. begin with the 6th Chapter of Jeremiah, and extend to the 3d of Job. As usual, they are finely illustrated, they contain large engravings of "Jeremiah at the gate, denouncing judgment upon Jerusalem;" 7: 2. the same hiding his girdle, 9: 17; "The dearth of water," 14: 3; "The cup of consolation given to mourners," 18: 7, 8; "Jeremiah at the potter's house," 18: 3; The same "prophesying in the valley of Tophet," 17: 1-7; The same "prophesying the doom of Pashur," 20: 6. "A whirlwind," 23: 19; of Jer. 26: 16; The body of Urijah cast into a common grave, 26: 23; Lying prophets ordered to execution, 28: 21, 2; Eating of the fruit of the vine 31: 5. Jeremiah buying his kinsman's land, 32: 6-12; Jehudi mutilating the Roll of the Law, 36: 23; Jeremiah let down into the pit; 38: 6; Ishmael's Treachery, 41: 6; Babylon taken by Cyrus; Zedekiah taken captive, 52: 2; The elders and virgins weeping over Jerusalem, Lam. 2: 10; Ezekiel's vision, 1: 4-28, and 10: 8-22; Portraying the signs of Jerusalem, Ezk. 4: 1, 2; Vision of chambers of Imagery, 8: 7-12; The king of Babylon divining by arrows 21: 21; The Capture of Tyre; Vision of the valley of dry bones, ch. 37; Vision of the Temple, ch. 40; Of the holy waters, 47: 1-5; The worthies in the fiery furnace, Dan. 3: 25; Nebuchadnezzar among the beasts, 4: 33; Daniel reading the writing on the wall, 5: 17-28; in the lion's den, 6: 25; Vision of the ram and he goat, ch. 8;—and many others, each covering from half a page to a page quarto.

This edition of the Bible is the finest illustrated one we have ever seen. It is not only exceedingly interesting, but it conveys much valuable instruction condensed into a small compass.

We have also received from the same publishers, "Cassell's Popular Natural History," Parts 27, 28, and 29. These are devoted entirely to birds, and



are finely illustrated. We think it the most valuable work on natural history that has been published. The price of both History, and the Bible, are 15 cts a Part.

We have seen nothing of the History of England since the close of the 1st vol.

#### "Dies Irae."

This celebrated Latin hymn, written by Thomas Von Celano, in the thirteenth century, has been often translated, but is best known by the version made of it by Sir Walter Scott.

"That day of wrath, that dreadful day,"

These words, his son-in-law and biographer, Mr. Lockhart, says, were often on the lips of Sir Walter during his last illness.

"Lord Roscommon, it is said, died while repeating with great energy and devotion, two lines of his own translation of the same remarkable hymn.

"My God, my Father, and my Friend,  
Do not forsake me in my end."

*Hist. Sketches.*

#### The Favorite Hymn of Rowland Hill.

The hymn which has been long a favorite among evangelical Christians, beginning with,

"Jesus, thy blood and righteousness,"

was much admired by the late Rev. Rowland Hill. On the occasion of his funeral, when his corpse was being lowered to its resting place under his own pulpit, the second verse of this hymn was sung in slow and solemn tones, in the presence of a tear bathed audience of assembled thousands:

"When from the dust of death I rise  
To claim my mansion in the skies,  
E'en then shall this be all my plea,  
Jesus hath lived and died for me."

#### Jerusalem, My Happy Home.

This hymn, formerly, was very generally sung in Scotland. Some years since a clergyman in New Orleans was requested to visit the death bed of a young man, who with himself was a native of North Britain. He found the young man indisposed to converse on religious subjects; and, after various attempts, when almost in despair, the clergyman left the bedside, walked towards the window, and began to sing,—

"Jerusalem, my happy home!  
Name ever dear to me!  
When shall my labors have an end  
In joy, and peace, and thee?"

This attracted the attention of the dying youth, who exclaimed, "My dear mother used to sing that hymn;" and, bursting into tears, he confessed his sinfulness, and soon rejoiced in the way of salvation.

#### What Music Did.

A minister was once called to officiate in a cold and dreary church. When he entered it the wind howled, and loose clap-boards and windows clattered. The pulpit stood high above the first floor; there was no stove, but a few persons in the church, and those few beating their hands and feet to keep them from freezing. He asked himself: "Can I preach? Of what use can it be? Can these two or three singers in the gallery sing the words if I read the hymn? I concluded to make the trial, and I read,

"Jesus, lover of my soul."

"They commenced; and the sound of a single female voice has followed me with an indescribably pleasing sensation ever since, and probably will while I live. The voice, intonation, articulation, and expression, seemed to me perfect. I was warmed inside and out, and for the time was lost in rapture. I had heard of the individual and voice before; but hearing it in this dreary situation made it doubly grateful. Never did I preach with more satisfaction.

#### A Funeral Hymn.

Robert Strawbridge, a Methodist local preacher, who arrived in America as a farmer in 1760, soon after devoted himself to the proclamation of the Gospel, and was, in 1773 a colleague of Francis Asbury on the Baltimore Circuit. He was a man of great independence of character, and a successful preacher; and when he died, in Baltimore Co. Md. in 1781, his funeral was attended by a vast concourse of people. The sorrowing multitude, some of whom were from a great distance, and who had so often been moved by the power and music of his own voice now mournfully followed this worn-out toiler to his last resting-place, singing the well-known funeral hymn:

"How blest is our brother, bereft  
Of all that could burden his mind!  
How easy the soul that has left  
This wearisome body behind!  
Of evil incapable thou,  
Whose relics with envy I see,  
No longer in misery now,  
No longer a sinner like me."

#### Last Hours of Alexander Mather.

This Methodist Divine died in 1800. In his extreme anguish he exclaimed: "I long to be gone! I long to be gone!" "I am happy in Jesus, but

my sufferings are very great!" "O Jesus, whom I have long loved, whom I do love, in whom I delight, I surrender myself unto thee." Nearly the last words he uttered were: "I now know that I have not sought thee in vain; I have not—I have not—I have not!" Oh! thou that causedst light to shine out of darkness, shine upon my soul with the light of the knowledge of the Son of God. That name above every other name, forever dear, it dispels all my fears. Oh! proclaim, proclaim Jesus! Tell me, shall I be with him this night?" On being answered, "Yes, there is no doubt of it," he cried out: "He that I have served for near fifty years will not forsake me now. God and the Lamb forever and ever! Amen! amen! amen!" His voice failed; he seemed to sink into a tranquil slumber, and almost imperceptibly passed away.—*The Methodist.*

#### From Bro. E. Matthews.

Bro. Bliss:—Let me say through the Herald to the Advent brethren, While you feel it your duty to support the Gospel of the Kingdom, that you can do it in no better way than, first to support the Herald, and then send for distribution some of those works published by the A. M. A.—especially Bro. Osler's work on the Kingdom of God.

Your Bro. in Christ, hoping soon to send you a new subscriber,  
E. MATTHEWS.  
Middlebury, Summit Co. O. Sept. 2, '61.

SECTARIANISM.—Dr. Tyng says: "I have tried to be a sectarian. I can't be. I have labored to work out the principles on which people spent their lives in building up dividing fences between themselves and neighbors. But, sir, I have always found that a summer spent in building fences brings a winter of starvation without a crop. I prefer to think of those things in which as Christians, we are united, and they constitute the whole truth which is necessary to save us from sin."

About a week since as the female actors of the Continental theater, in Philadelphia, were dressing for a play, one of their dresses took fire, which extended to the others and burnt them so badly that nine of them have since died.

The Washington correspondent of the Philadelphia Press says that by the 10th of October Gen. Anderson will have raised such an army of Kentuckians and East Tennesseans as to keep the secessionists of Tennessee effectually in check, while it is probable that Gen. Fremont will have quieted Missouri, and be ready to descend the Mississippi. The great battle in any event, will have begun along the whole line from the Atlantic to Kansas by the middle of October. Military authorities estimate that we shall then have three hundred and fifty thousand men under arms, exclusive of reserves and of the Home Guards in Kentucky, Maryland and Missouri.

A Hartford paper remarks: "In reply to a great many of our exchanges who have the question at the head of their leading columns, 'O say, does the star-spangled banner yet wave O'er the land of the free and the home of the brave?' we would say that, up to date, it do."

A correspondent of the London Times, speaking of Abdul Medjid, says that it is a matter of history that no Sultan of the Ottoman race has been legally married since the days of Bajazet the Great. On his capture by Timur, after the battle of Angora, the Sultana was treated with gross insult, and to guard against the shadow of a chance of such a disgrace recurring, no inmate of the seraglio has for more than 400 years been a legitimate wife, according to Mussulman law.

The aggregate free population of the eleven seceded States amounts to 5,581,649. The total population of New York and Pennsylvania is 6,813,560—being 1,232,921 more than all Secessiondom. The fighting men of the rebellious States—or those between 18 and 45 years of age—number 1,116,000, while in New York and Pennsylvania they aggregate 1,359,000.

"LET US ALONE." The following from the Memphis (Tenn.) Appeal shows how this celebrated declaration is to be applied to the case of others, the State of Kentucky, for instance:

"We only speak the sentiment of the united South, we believe, in asserting that Kentucky can never be allowed to cast her destiny with the North, whatever verdict Federal tyranny may force from her people under the duress of the bayonet. While we respect State rights and State sovereignty, there are political and military necessities which override these rights as measures of retaliation in a great revolution like the present. Kentucky may bend her

knee at present to the Baal of abolitionism, but the strong arm of our national power will rescue her from the possession of the enemy before the termination of this war as certainly and as effectually as the vast expanse of our territory upon the golden coast of the Pacific was rescued from the hands of prostrate Mexico. The truth had as well be spoken, and we can tell her citizens—loyalists and traitors—that no such idea has ever for one moment entered the mind of the Southern people as that she shall remain under the iron rule of the Yankee despotism. The South needs her territory and must have it, though at the price of blood and conquest.

WASHINGTON, Sept. 29. During last week it was so frequently reported from day to day that our troops had taken possession of Munson's Hill, that when, last night, this long predicted event took place, it found few believers among those least excited by sensation reports. A personal visit, however, puts the fact beyond doubt. The American flag now floats there in place of that of the rebels. Detachments from Generals Richardson, Keyes, and Wadsworth's brigades, and also from Gen. Franklin's division, now occupy Munson's Hill under command of Col. Ferry, of the Michigan 5th Regiment.

Early this morning, the pickets from Gen. Smith's division advanced to and now occupy Falls Church. Neither this nor the foregoing movement met with any opposition whatever, as the rebel army had on Friday night retired from the whole line of their positions on the line of Washington. Upton's Hill, this side of Falls Church, is necessarily included among the points now held by the Federal forces.

The works of the enemy at the places they have abandoned were, in a military point of view, almost worthless, being nothing more than rifle pits of very common construction. The positions on Murray's and Munson's Hill afforded the rebels an unobstructed view of all our fortifications and other defenses. The appearance of the ground deserted by them indicated that they were deficient in those arrangements which serve to make camp life comfortable, having no tents, but merely shelters rudely constructed. There were no signs to show that they had ever mounted any guns. Our troops are now so employed as to show that they did not merely intend temporarily to occupy their present position.

The advance of Gen. Smith on Falls Church from the Chain Bridge was accompanied by events of the most deplorable character. Having passed Vanderwerker's and Vanderberg's houses on their way to the former place, and when about a half a mile from it, by some unaccountable blunder, Col. Owen's Irish Philadelphia Regiment, in the darkness of the night, mistaking for rebels Capt. Mott's battery, which was in advance, sustained by Gen. Baker's California Regiment, Baxter's Philadelphia Zouaves, and Colonel Friedman's cavalry, fired a full volley into the troops last mentioned, killing and wounding a large number. The California regiment, not knowing whence the firing came, returned it with marked effect. The horses attached to Mott's battery became unmanageable, and the tongues of the caissons were broken, owing to the narrowness of the road. Lieut. Bryant having command of the first section, ordered the guns to be loaded with grape and cannister and soon had them in range to rake the supposed enemy, when word was sent to him that he was in the company of friends. All was excitement, and a long time elapsed before the actual condition of affairs was ascertained and confidence re-established.

Many conflicting stories prevail as to the parties on whom the blame should rest, but Gen. Smith immediately ordered Col. Owen's regiment to fall back to camp.

#### Our Annual Conference.

Instead of occupying the time of the next Conference with the framing and passing of vain resolutions, and the transaction of mere business affairs, the following subjects will be presented and discussed in their order.

#### Subjects for Discussion at the next General Conference.

1. Revivals:—Their essential qualities; Their Importance; the best means to promote them. D. I. Robinson.
2. Aspect of the Times:—Political, moral and religious; Practical application as taught in Scripture.
3. Importance of Union:—In Faith; in Labor; in Sympathy. O. R. Fassett.
4. Fundamental Doctrines:—What ones vital to salvation; essential to understand, to believe and propagate. R. Hutchinson.
5. Sabbath Schools:—Importance; management; Instances of interest; the best method of promoting them. I. H. Shipman.
6. Christ's Second Advent:—Personal and Visible; Pre-millennial. D. Bosworth.
7. Resurrection:—Literal; of all the dead; their order as to character and time. G. W. Burnham.

8. The Restitution: of man, morally and physically; of the earth; of the atmosphere, &c. S. Bliss.

9. Kingdom of Christ:—Its essential parts; the Time of its Establishment; the place of its Manifestation. L. Osler.

10. Adventists and other Millenarians:—Their Differences and agreements; co-operation desirable. J. Litch.

11. Practical Value of our Faith:—To individual Christians; to the Church; to the World. F. Gunner.

12. Our absolute Dependence for success in the prosecution of our mission, on the Father, the Son, and the Holy Ghost. J. M. Orrock.

#### The Route to North Springfield Vt.

Our friends coming to the Conference from Maine, Massachusetts, and the southern part of N. H., New York City, and Philadelphia, by way of Bellows Falls, will take the Rutland and Burlington R. R. at Bellows Falls and come to Gassett's Station.

Those coming from the west side of the Green Mountains, Canada &c., and coming by way of Rutland, will also leave the cars at Gassett's Station; which is 4 1-2 miles from this place.

The brethren here will convey our friends from Gassett's to our place. Those coming from the northern part of N. H. and Canada East, who come by the way of Windsor, Vermont, will leave the cars at Charlestown, N. H., which is 9 miles from this place. A Stage runs from Charlestown, N. H., after the arrival of the cars, through this place, to Woodstock, each way every day.

SYLVESTER BURKE.

C. A. LOCKWOOD.

#### The Route from Boston, is as follows:

The cars leave Boston over the Fitchburg road, at 7.30 A. M. and at 11 A. M.

They reach Fitchburg, a distance of 50 miles, at 9.40 A. M. and at 1.15. Fare \$1.50.

The cars leave Fitchburg at 9.45, and 1.30, over the Cheshire R. R., and reach Bellows Falls, a distance of 64 m., at 12.45, and at 4.40. Fare \$2.10.

The cars leave Bellows Falls at 12.15 and at 5.30, over the Rutland and Burlington Road, to Gassett's Station, 18 miles, which is reached at 1.30 and 6.30. Fare 60 cts.

The through fare from Boston to Gassett's Station, for a ticket purchased in Boston, is \$4.05.

Friends from Providence, can leave there at 7.10 and reach Boston at 9 A. M. in season for the 11 A. M. train—44 miles and fare \$1.35.

Or, they can leave at 7.20 for Worcester, reach there at 9.35 (44 miles and fare \$1.40); leave W. at 11.15, and reach Fitchburg (26 miles, and fare 85 cts.) at 12.25, in season for the Boston 11 A. M. train, which there intersects.

Friends from New York and south, will be likely to go via New Haven, Ct. and Springfield, Mass.

The New Haven cars reach Springfield at 1 P. M.

Cars will leave Springfield, Mass., at 7.45 and 1.30, over the Connecticut River road, and reach S. Vernon, on the state line, a distance of 50 miles, at 10.05 A. M. and 3.45 P. M. Fare \$1.75.

The Vermont Valley road leaves South Vernon at 9.35 A. M. and 4.05 P. M. and reaches Bellows Falls—a distance of 24 miles and fare 80 cts.—at 11.15 A. M. and 5.38 P. M.; which last seems too late to connect; but there may be some error of figures.

If too late to connect with the Burlington road, for Gassett's Station, it is not too late for the Sullivan Road, the cars of which leave Bellows Falls at 5.40, for Charlestown—8 miles, fare 35 cents—from whence there is a stage to S.

At South Vernon, also, there is a road to Keene, N. H.—the "Ashuelot"—the cars of which leave at 10.10 and 4.25 and reach Keene—23 miles, fare 65 cents—at 11.25 and 6.05—the first of which is in season for the morning cars from Boston, which reach Keene at 11.30 A. M. The later train from Boston reaches there at 3.40 P. M.

We are not able to announce any reduction of fare on the line of the road as we hoped.

#### The Coming Conference.

To render this annual meeting one of more than common pleasure and profit, it has been thought best to break over the rule of a three days' conference, and extend it through the week and over the Sabbath. We desire to be benefited ourselves, to advance the interests of the cause, and leave the church at Springfield strengthened and encouraged. Work sufficient has been provided to occupy the attention of the Conference for that length of time. Hence let our ministers and laymen make the necessary provision to stay till the close of the meeting. We desire this to be the best conference we have ever enjoyed, and it may be if we all go with praying hearts, looking to Jesus for his presence and aid, and with the resolve to do what we can, individually, to promote its spirituality.

J. P. JR.



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## My Journal.

August 2, 1861. Having so far recovered my health as to be able to resume my labors in part, I gave an address to the faculty and patients of "Our Home." Over one hundred were present. It was an interesting, and to me a solemn season. I had been in very intimate association with the physicians and patients of the Cure for more than four months. My attachments had become so strong, that I found it difficult to break away from those with whom I had sympathized and suffered, as well as enjoyed so much. During my sojourn with them I do not recall a single unpleasant occurrence, either with my beloved physicians or fellow-patients. The memories of the months I spent at "Our Home," will be cherished among the happiest of my life. There were so many pleasant agencies in operation there, that even pain and sickness were greatly mitigated, and so my health was sooner restored. I am now in better health than for the last twenty years.—"Bless the Lord, O my soul, and all that is within me bless his holy name."

Friday, Aug. 2. I came to Springwater, and put up at my old home with Bro. S. H. Withington, to whom and his brother Nathaniel I am greatly indebted for much kindness to me and mine.—The next day, sabbath, I preached to the little flock in that place. I was happy to meet Eld. Hyde, whom I had not seen for some months. His health is poor—may God restore it. He is too valuable a laborer to be laid by in these times.

Monday, August 5. Came to Rochester, and called on friends in the A. M., and in the P. M. visited Mount Hope, a few miles from the city, with Miss Mary A. Dutton. My object was to see the grave of ELON B. DUTTON, who died Feb. 20, 1860, aged 11 years. He was a son of Bro. Carlos Dutton, in whose family I have been made welcome for the last twenty years. I have enjoyed their hospitality, and become much endeared to them all, and have rejoiced with them in prosperity and wept with them in adversity. Young Elon was a favorite of mine among the children. He was a lovely boy.—Thoughtful, and of a pious turn of mind; he was much beloved by fond parents, and by his brother and sisters. Though young, he was serious and prayerful—often alone, and with God in secret devotions. But dear Elon sleeps in Jesus, until the resurrection morning, when he will come forth in the beauty and glory of immortality. When hearing of his death, I was absent from home, sick, and unable to notice it. I spoke of it to a dear friend who visited me in my sick room at the time, who afterwards composed the following lines, and handed them to me for the afflicted parents.

## LINES ON THE DEATH OF ELON B. DUTTON.

Within our own loved garden  
Sprang there a lovely flower,  
Maturing in its sweetness  
With each advancing hour;  
At early morn or evening,  
In sunshine or in shade,  
It grew in grace and beauty  
We deemed could never fade.

Upon its opening petals  
The dew-drops loved to cling,  
Or through its veins distilling  
New strength and vigor bring;  
But as it reached towards heaven  
And breathed its purer air,  
It longed to be transplanted  
To bloom forever there.

In silence and in darkness  
There came an unseen Hand,  
Unfastened all its tendrils,  
And loosed each tiny band.  
Far off of sight he bore it,  
Nor left behind a trace  
Save the fresh clod uplifted,  
Its germinating place.

Thus hath our Elon left us,  
Our dearly cherished boy,  
To seek a better country,  
Where nothing can annoy.  
All desolate we languish,  
Yet hear a cheerful voice,  
"Dry up your tears, beloved,  
Look upward and rejoice."

"The night is dark around you,  
The tempest howls in rage;

But lo! the morning dawneth,  
The bright millennial age.  
Your dear one then will greet you,  
From sin and death set free,  
And in the bowers of Eden  
A plant immortal be."

S. H. B.

Tuesday, August 6. Preached in Seneca Falls, N. Y., on the war, viewing it as a judgment on the nation for its sins, and the duty of the government to "break every yoke and let the oppressed go free." There was a full house, and some excitement. But the opposition gave way, and the meeting ended in a perfect triumph, and storm of applause. God has waited for the nation to repent, and do justice to the slave these 85 years of our independence. But we have refused to repent and reform. Now he is giving us the bitter cup, and we shall have to drink it to the dregs, unless we repent and do justice to our oppressed millions. Retribution will come to this nation before Christ shall come. This war is one of the harbingers of that event.

Wednesday, August 7. Returned to Boston, after an absence of more than five months. I went away sick and sad. My family and church, and the Advent cause, all pressed upon me a weight of care and responsibility that in my weak state nearly crushed me. In this dark hour, standing on the brink of the grave and threshold of eternity, I threw myself into the bosom of my Great High Priest, who is touched with the feeling of our infirmities, and there I found rest and divine support. Had not the Lord been on my side, I should have been swallowed up. Unworthy as I was, weak and broken, God took pity on me, and spoke kindly and sustained me. Blessed be his holy name forever and ever. He also gave me friends at the Cure, and surrounded me with influences of the most soothing, genial and cheering character. Drs. Jackson and Hurd, with their associates, were very kind and attentive to my case, so that by the blessing of God I am restored to health, and am greatly blessed in body and mind.

A late writer has truly said, "We all have our valleys of humiliation. These are unavoidable in the pathway to the better land. John Bunyan said that few knew how to descend into this valley with good grace, and many were sorely bruised and wounded in the attempt, yet once fairly down there he also observed that the air was so soft yet invigorating, and that many wholesome herbs and flowers grew nowhere else."

I have experienced the truth of this; and by the blessing of God, I enjoy the soft, invigorating air, with the wholesome flowers and herbs that I have found nowhere else.

"It is worth something to an individual," says the same writer, "in a great and difficult enterprise to find out how few real friends he has among the many that flatter and sue in his prosperity; in fact nothing is better for a man than to have his threshing-floor thoroughly winnowed of all false friends and false trusts, and then set himself soberly to see what is to be done with the small quantity of wheat that remains." Thus I begin life anew.

I spent the remaining part of the week in friendly greetings, and visits with my old parishioners, and enjoyed the hearty greetings and congratulations of all.

Sabbath, August 11. Preached a reunion sermon from Phil. 1:26, and in the afternoon spoke on the War and Emancipation, to large audiences. The warm greetings of my flock filled me with gratitude and good cheer.

What I am to do in future, in what capacity and in what associations, in which I may glorify God, are matters of much moment to me. I pray for wisdom, that I may act wisely in these things, that what little time remains may be spent in the greatest usefulness for the church and world. The church in Boston need my labors, but the cause all abroad is calling, as never before, for my efforts. I must decide this perplexing question soon, and enter the field that God has assigned me.

JOSHUA V. HIMES.

## Maine Conference Report.

The eighth session of the annual Advent Conference of Maine convened in Yarmouth, Sept. 11th, at 2 o'clock P.M. The President not being present Eld. O. R. Fassett was chosen President, and Elder I. C. Wellcome was again chosen Secretary.

The President then read the ninth Psalm, after which the old and expressive hymn, page 264 in the Christian Lyre,—

"On Jordan's stormy banks I stand,"

was sung. At this stage of the meeting, Eld. J. V. Himes arrived, and by invitation offered prayer;—then preached a sermon from Rom. 13:11, 14, which was instructive and reviving to all our hearts. It was truly cheering to see such a good company of faithful Christians, to do battle for Christ and his truth, in these days of armies of angry men, with carnal weapons to slay their fellows. The brethren and sisters came together ready to work for God,

strong in faith, rejoicing in hope of soon seeing the King in his beauty. Bro. Himes has so far regained his health as to seem to have renewed his age. His preaching was vigorous, and his courage and zeal never better. All seemed glad to see and hear him. Bro. N. Smith, who has been disabled by disease for a few years past, was able to be with us to enjoy the blessings of such a meeting, though still in feeble health. We could thank God for such a privilege.

Evening, 7 o'clock, Eld. F. H. Berick, who was also with us, preached an earnest discourse from Rev. 3:11. We were all glad to see and hear him, too. It will be interesting to all who love the Lord to learn that God has touched Bro. B. in the heart, recently, and revived him to a renewed effort to preach this all-important message to a fast-sinking world. Amen. Blessed be God.

Thursday, 8 o'clock A.M. Met for business.—The meeting was called to order by the President, and prayer offered by Eld. T. Smith. Business being called for, the Secretary read letters from churches, and a request to the conference to investigate the character of one of its members. It was voted to choose a council of five for that purpose. The parties mutually agreed upon Eld. J. V. Himes, Eld. F. H. Berick, Eld. T. Smith, Isaac Wight, Ralph Herley, for the council. The conference accepted their nomination, and they proceeded to their business.

At 9 o'clock commenced a prayer and conference meeting, which continued with much interest until noon.

At 2 o'clock Bro. Himes preached on the signs of the times, from Matt. 16:23. This was not only instructive, but truly awakening and refreshing to the way-worn pilgrim, causing us to see that we are actually upon the very threshold of the kingdom of God.

Evening, 7 o'clock, Bro. Berick preached from 1 Pet. 1:10, 13. This sounded to us who have been many years of the faith, like old times. It was a thorough argument on "knowing the time, and manner of time" of the first and the second advents of Christ, with their attendant events. It was very impressive, and was listened to with marked attention.

Friday, 9 o'clock A.M. Met and enjoyed a blessed season in prayer and conference until 11 o'clock, when Bro. L. Boutell, who was also with us, preached a vigorous and stirring sermon from 1 Cor. 15:58 causing us to feel that Christianity is a working principle. At this juncture, the council, which was sitting in another apartment, and had not finished its work, adjourned to meet again Oct. 1st, because Bro. Berick and Himes were obliged to leave for home in time to fill Sunday appointments.

2 o'clock P.M. Eld. T. Smith preached from Eph. 1:13, 14, showing in a clear and forcible manner that God's word was the great instrumentality he has ordained to convert men, and the Holy Spirit the sanctifying and sealing agent, unto the coming redemption of the earth. Bro. Himes then remarked that one believer desired baptism, and he made an earnest appeal to believers to attend faithfully to this ordinance. We then repaired to the river side, when one joyful believer was baptized by Eld. Himes.

Evening, 7 o'clock, Eld. Himes having been entreated to remain until Saturday, and preach once more, gave a discourse from Luke 14:16, 24. This was a timely and convincing application of this parable to our times, and the work in which we are engaged, in giving proclamation that the marriage of the Lamb is soon to be enjoyed, and in inviting guests.

Saturday, 8 o'clock A.M. Met for business. I should have mentioned that at our first business meeting, Bro. I. Wight, J. H. Meader, Jeremiah Carr, and H. D. Read, were presented, recommended, and received as members of this conference.—And all brethren from out the State, present, invited to take part with us in our deliberations. Elds. O. R. Fassett and J. A. Libby were now proposed, and by a unanimous vote, received as members of this conference. It was then voted that all brethren and sisters of good Christian character, within the State, who meet with us to participate in our conferences, shall be considered members of it.

The report of the committee on missions being called for, the following was submitted.

## REPORT.

Your committee beg leave to report that at the close of the last year's conference, Eld. E. M. Haggitt engaged to enter upon the work as missionary, so soon as he could close his other engagements.—This he was unable to do until Feb., 1861, when he entered upon the work, though with ill health. He continued in the field, preaching in Hartford, Sumner, Franklin, Greenwood, Belgrade, Stoneham, Lovell, and Livermore, until June, when his health became too much impaired to preach.

We have allowed him for his expenses 50.00

We have circulated tracts	1 00
Making	\$51.00
Collected on subscriptions and donation	48.83
Due the treasury	2.17
There is due on subscriptions, which we expect to collect	22.00
Deduct to balance treasury	2.17
This would leave in treasury	\$19.83

Respectfully submitted.

I. C. WELLCOME, Treasurer.

Conference voted to accept the report.

(To be continued.)

From Bro. D. Bosworth.

Bro. Bliss:—It seems Bro. Curry has come to the conclusion that the question between us is a small affair—in his own words "a little dispute." I do not so regard it. To my mind there is a mighty question involved; no less than: Whether or not all existence resolves itself into downright materialism? After admitting that the "dispute between us is not much better than a war of words"—which I do not admit so far as I am concerned, we are too near the judgment for me to waste time in that way—he proceeds to say, "The question was and is, Can a person who disbelieves the doctrine that man has an entity within him called the soul, use, with propriety, the expression 'my soul,' &c.?" He says: "I quoted Dr. Eadie . . . to prove they can." "Gesenius and Nordheimer concur with him that the expressions are equivalent to personality." But what does the quotation from Dr. E. prove? Look at it! "Christ's soul in such idiom [i. e. the Hebrew] means his entire person." The reason given to show the propriety of using the expression 'my soul' for the entire man is: "Nouns of this nature are used because the Hebrew has no intensive or reflective pronouns." See C.'s letter, Her. July 27. If this was the reason to show the propriety of using such form of expression, when writing or speaking in Hebrew, would not the same argument show it to be manifestly improper to use that form of expression, when writing or speaking in a language having words better adapted to convey the idea?—It must be so. And such was undoubtedly the view Bro. C. took of it, when he quoted Prof. Murdock and others to show that a portion of the N. T. was written in Syriac, a language closely akin to the Hebrew. But I believe it is a settled question that Paul's epistles to the churches among the Gentiles, Luke's gospel, and the Acts of the Apostles, were originally written in Greek. Now as those expressions, or others conveying the same idea, are found in all—or nearly all—the books referred to, and as those pronouns,—myself, &c., wanting in the Hebrew—are found in the Greek, I must suppose Paul and Luke would have used them (notwithstanding I may be called "a bigot to a theory") if they had been better adapted to express the idea intended to be conveyed. And especially so when Paul tells us, "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

As to the recommend to apply the synecdoche to the "words and phrases rendered from the Hebrew 'nephesh,'" I have simply to say, I have raised no issue in reference to the Hebrew—except whether the two lines of a parallel contain two distinct predicates, connected by a conjunction disjunctive. This my brother does not attempt to answer. And as the word 'nephesh' does not occur in the books of the N. T. to which reference has been made, and as these will have to settle the question in dispute, therefore that long array of words and phrases, which he presents to our readers as the English representatives of the same [i. e. nephesh] has no relevancy, and can only "darken counsel by words without knowledge." I hardly expected—after he had promised: "In the spirit of Christian love and with a perfect willingness to be set right if I am wrong, I will endeavor to do my part in the removal of the difficulty:" to see him raise such a cloud of dust behind which to retire from the contest.

He says, "Bro. B. evidently believes that the soul is a distinct entity in man, which exists [may exist] when the man is dead." If Bro. C. has any objection to that I shall leave him to settle it with Him who said: "Fear not them which kill the body, but are not able to kill the soul."

D. BOSWORTH.

Waterbury, Sept. 24, '61.

## The Sabbath School Teacher.

BY THEO. D. C. MILLER.

The gem that most conspicuous shown, was Unaffected piety—the crown of All her graces, unexhausted patience, Gentleness in all her ways, with wisdom—Oft forgot in teaching; but follow hence. The hour of dissolution past, she Hastened to her best reward—a crown of Glory! One of heavenly form, divinely fair,



Welcomed her approach with greeting kind.  
A radiant being clad in spotless white,  
Whose gentle tone fell sweetly on the stranger's ear.  
"Hail! faithful one! welcome to bliss secure:  
Through faith in God, thou hast deliverance found  
Beyond all fear of fall." To whom the Teacher,  
"Art thou then Gabriel, who surpassed  
All the peers—the Chief of Heavenly Hosts—  
My honored guide to God, enthroned, Thy  
Dazzling brightness bespeaks thee of high  
Estate." With happy smiles the heavenly one  
Replied: "Thou earnest; much lower state I hold,  
Unworthy place so high. Gabriel me  
Excellest in brightness, as much as I now  
What I was. Dost thou remember—when on  
Earth—thy daily prayer at opening of  
School—thy unswerving faith in Him whose  
Counsel never errs? evinced by daily  
Walk. I was then a child, was taught by thee  
And listed oft thy prayer. God blest the  
Effort, and the impression sealed upon  
My heart. The seed had taken root, and  
Watered by the spirit ripened into  
Piety—best guard of youth, in Death best  
Consolation. But I, from thy endearing care  
So soon removed, thou didst not see  
The fruit. The spirit of her who then took  
Note of thee, now in thy presence stands,  
And under God, owes peace in Death—Eternal  
Life, and all she is to thee; And by our  
Savior bid, welcomes thee to rest. Hail! faithful  
Teacher—whom I so dearly love! Favored  
Of the Lord! all hail! henceforth we part no  
More. Again I bid thee welcome to  
Eternal rest.

Glen Villa Sept. 1861.

Bro. M. L. Jackson writes from Milesburg, Pa.,  
Sept. 23d, 1861:—

"Our camp and grove meetings were seasons of  
interest."

There are at least 25,000 slaves in Missouri whose  
masters are, or have been, in the rebel army, and  
who are therefore now declared "free men" by Fre-  
mont's recent proclamation, confiscating all prop-  
erty of rebels with arms in their hands against the  
government.

## OBITUARY.

JOSHUA S. RICH, son of Ephraim and Reliance  
Rich, supposed lost March 15, 1861, on his passage  
from Newport to Virginia, aged 18 years 9 months.

How sad the hour of his eventful death,  
When he in anguish yielded up his breath.  
No father, mother, brother, sister nigh,  
To hear his last and death-expiring sigh!  
Farewell, loved child—we now must say Farewell!  
Our hearts will long with grief and sorrow swell,  
Long, long we shall deplore thy earthly doom,  
With many tears we would bedew thy tomb.

EPHRAIM RICH, JR.

Truro.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting  
the first three chapters, which were by the pen of  
another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than  
William Miller. While those who knew him, es-  
teemed him as a man of more than ordinary mental  
power, as a cool, sagacious and honest reasoner, an  
humble and devoted Christian, a kind and affection-  
ate friend, and a man of great moral and social  
worth; thousands, who knew him not, formed opin-  
ions of him anything but complimentary to his in-  
telligence and sanity. It was therefore the design  
of this volume to show him to the world as he was  
—to present him as he appeared in his daily walk  
and conversation, to trace the manner in which he  
arrived at his conclusions, to follow him into his  
closet and places of retirement, to unfold the work-  
ings of his mind through a long series of years, and  
scan closely his motives. These things are shown of  
him by large extracts from his unstudied private  
correspondence, by his published writings, by nar-  
rations of interviews with him, accounts of his pub-  
lic labors in the various places he visited, a full  
presentation of his views, with the manner of their  
conception, and various reminiscences of interest in  
connection with his life.

The revivals of religion which attended his labors,  
are here testified to by those who participated in  
them; and hundreds of souls, it is believed, will ever  
regard him as a means, under God, of their conver-  
sion. The attention given to his arguments caused  
many minds, in all denominations, to change their  
views of the millennial state; and as the Christian  
public learn to discriminate between the actual po-  
sition of Mr. Miller, and that which prejudice has  
conceived that he occupied, his memory will be  
much more justly estimated. The following notice  
of this volume is from the "Theological and Liter-  
ary Journal."

This volume is worthy of a perusal by all who  
take an interest in the great purposes God has re-  
vealed respecting the future government of the  
world. If the first chapters descend to a detail of  
incidents that are of little moment, and betray a  
disposition to exaggerate and over-paint, the main  
portion of the memoir, which is occupied with the  
history of his religious life, is not chargeable with  
that fault, and presents an interesting account of  
his studies, his opinions, his lectures, his disap-

pointments, and his death, and frees him from many  
of the injurious imputations with which he was as-  
sailed during his last years. He was a man of vig-  
orous sense, ardent, resolute, and upright; he had  
the fullest faith in the Scriptures as the word of  
God, and gave the most decided evidence that he  
understood and felt the power of their great truths.  
Instead of the ambitiousness of a religious dema-  
agogue, he was disinterested; his great aim in his  
advent. His de-  
meanor, on the confutation of his calculations re-  
specting the advent, was such as might be expected  
from an upright man. Instead of resorting to sub-  
terfuges to disguise his defeat, he frankly confessed  
his error, and while he lost faith in himself, retain-  
ed his trust undiminished in God, and endeavored  
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AGENCIES THROUGHOUT THE WORLD.  
pd to Sept 18, 1860

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 5, 1861.

## That Woodpile.

Coming home from school one day, says a gentleman, a large pile of wood lay before our little back door. "There's work for you, Billy," said Ned Blake, the boy who was with me. "Your father had better do as my father does, hire a man to get it in; it is too much for a boy, mother says, and it will take the whole of Wednesday afternoon; you will have no time for play. Now, Bill, I would not do that, I tell you."

This was the substance of Ned's talk as we stood before the wood-pile, and the more he said, the higher it grew; by the time he left me I began to think myself a poorly used boy indeed. "There is work for you, Willie," said mother, as I sidled into the kitchen; "did you mind that beautiful wood at the gate as you came in?"

"I reckon I did," I muttered to myself, but said nothing aloud, only asking how father did. He was sick and had been for many months, and the family funds I now knew were becoming low.

"It is a monstrous pile," I at length said, getting a glimpse at it from the window.

"So much the better for us, Willie," said mother, cheerfully; "a long winter is before us, you know."

Dinner was soon ready; the table was spread in the little kitchen, and father was helped out from an adjoining room by his two little daughters, one on each side. Father and mother sat down to our frugal meal with thankful hearts, I am sure; the girls chatted as usual, while I sat brooding over that "awful pile." I am afraid my chief dish was a dish of pouts. Father asked me several questions, but I took no part in the pleasant table talk. "Well, my boy," said father, after dinner, "there's that wood to be got in: no school this afternoon, so you have time enough; you had better do it the first thing."

"It will take the whole afternoon," I said, coldly; "the boys are going nutting." I was not sure of this, but anything in the way of an objection to the wood.

My father said nothing. Dear, dear father; God forgive me for wounding his feelings. "Mother," I said, following her out into the pantry, "Ned Blake's father hires his wood drawn; his mother thinks it is too much for a boy to do. Why don't father hire?"

"Ah," said my mother, sadly, "the Blakes are very differently off from us; your poor father"—tears came into her eyes, she stopped. Mary ran in where we were, and I, half ashamed of myself, escaped out the back door. Still Ned Blake's words rankled in me, and I thought it was too bad; nor did the brisk west wind blow off the fumes of the foolish grumbling, which made a coward of me. I sat down on the wood-block with my hands in my pockets, and shuffled my feet among the chips in sour discontent. "It is such a monstrous woodpile," I said to myself a dozen times. Presently out came mother. I jumped up.

"Willie," she said, cheerfully, "I would take right hold of the work now—you will soon get it in."

"It is so monstrous, mother," I said, in a self-pitying tone; "it will take me for ever, and half kill me into the bargain."

"Forever is a long, long while," she said; "come, let us look at the pile. It is big, but all you have to do is to take a stick at a time; that won't hurt you, Willie, I am sure: only one stick at a time, yet one stick at a time will make that pile vanish quicker than you think for, Willie. Try it now."

There was a kindness yet decision in my mother's tones which were irresistible. She could put even hard things, or what we thought hard, in a very achievable light. "Only one stick at a time," I cried, jumping up and following her; really the pile seemed already to lessen under this new mode of attack. "Only one stick at a time," that seemed easy enough. "Only one stick at a time." What was the need of a man to do that? "One stick at a time," if Ned Blake could not do that,

he was a poor tool. Ah, and a poor tool he proved to be, but my mother had got my mettle up, and I boldly went to work.

"Father," said I, bolting into the house at a later hour in the afternoon, all in a glow, "father, please tell me what time it is?"

"Eight minutes after three," answered he, looking at his watch.

"Whew!" I shouted, "and the pile is mastered." Never did I feel such a strong and joyous sense of the power of doing. Finding mother, "Mother," I said, putting my arms around her neck, "I was a naughty boy, but 'one stick at a time' has cured me."

I did not then know the full value of the lesson I had learned. Years of labor have since tested and amply proved its value. When your work looks insurmountable, and you seem to have no heart to take hold of it—as work many a time will—remember it is only one stick at a time, and go at it.

## The Lent Half Dollar.

Children generally have sensitive hearts to sympathize with suffering, and relieve it, but they don't always have faith like Charles, in the following story, that what they give to the Lord shall be returned to them again:

When Charlie Gleason was about ten years old, a bright half-dollar was given him by his grandfather, to buy anything he pleased for his New Year's present. The boy's mother had that morning taught him the verse, "He that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again." The words were running in the boy's mind while he was on his way to the store to purchase a toy, which he had seen in the window of the shop on the previous day.

Just before Charlie reached the store, he met a poor woman who had sometimes washed for his mother, and she seemed to be in great distress.

"What's the matter, Hannah?" said the kind-hearted child.

"O, Master Charlie, I've got to be turned into the street this cold morning, and my little Bill so sick, too!"

"Turned into the street, you and Bill! what for?"

"Because I can't raise my weekly rent. I've just been to see my landlord, and he says it's three days overdue, and he'll not wait another hour. There go the men now to put my bed, and stove, and few things, on the sidewalk. O, what will I do?"

"How much is your rent, Hannah?" asked the boy, with a choking voice.

"It's half a dollar," said the woman. "It will kill Bill to be put out in this cold; and sure I will die with him."

"No, you won't; no, you sha'n't," said the tender-hearted child, and feeling in his pocket, he brought forth his treasured half-dollar, and placed it quickly in her hand. Seeing she hesitated to keep it, notwithstanding her great need, Charlie told her it was all his own to spend as he pleased, and that he would rather give it to her than have the nicest toy in the store. Then walking away swiftly from the shop windows, which were all full of tempting New Year's presents, he went bravely home to his mother, sure of her approbation.

The first person he met was his grandfather. He had observed Charlie go down the street, and was waiting for his return, that he might see what he had bought. So his first salutation was,

"Well, child, what have you done with your money?"

Now, Charlie's grandfather was not a religious man, and the boy knew that, though he sometimes gave money to his relations, he seldom or never bestowed it upon the poor; so he rather disliked to tell him what he had done with his money; but while he hesitated, the verse which he had that morning learned came into his mind, and helped him to an answer. Looking pleasantly into his grandfather's face, he said,

"I've lent it, sir."

"Lent your half-dollar! Foolish boy. You'll never get it again, I know."

"O yes, I shall, grandpa, for I've got a promise to pay."

"You mean a note, I s'pose; but it isn't worth a cent."

"O yes, grandpa, it's perfectly good.—I'm sure about it, for it is in the Bible."

"You mean you've put it there for safe keeping, eh? Let me see it."

Charlie brought the book and showed him the verse: "He that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again."

"So you gave your money to some poor scamp. Well, you'll never see it again. Who's got it, pray?"

"I gave it to Hannah Green, sir," and Charlie told him her sad story.

"O, fudge," said his grandfather, "you can't pay poor folks' rent; it's all nonsense. And now you've lost your New Year's present, or will, if I don't make it up to you. Here," he added, as he threw him another half-dollar, "seeing your money's gone where you never will get it again, I must give you some more, I suppose."

"O, thank you," said Charlie, heartily. "I knew the Lord would pay me again, grandpa, because the Bible says so; but I didn't expect to get it so quick."

"That boy's too much for me," said the old gentleman; and he walked quickly away.

## Good Night.

Good night, little star;  
From my little low bed  
I see you are shining  
Over my head.

Are you the bright star  
That once led the wise men  
To the babe in the manger,  
At Bethlehem?  
And will you, good star,  
Lead one little as I  
To the blessed Lord Jesus,  
Up in the sky?

O, I hav'n't got leave  
From my own dear mamma  
To go with you just now,  
Dear little star:  
But will you not please  
To carry my prayer  
To the blessed Lord Jesus,  
Up in the air?

And will you fetch back  
His kind blessing to me?  
Good, good-night, little star,  
I don't you see.

## APPOINTMENTS.

**AMERICAN EVANGELICAL ADVENT CONFERENCE.** The annual session of this Conference will be held in the Advent chapel in North Springfield, Vt., on Tuesday, October 8th, at 2 P.M. The brethren in Springfield will do their best to accommodate ministers, delegates and others who may attend. Let all who are friendly to the good cause make an effort to be there. It has been proposed that the Conference hold services over the Sabbath. Let us invoke the presence and blessing of God who "giveth more grace." JOHN PEARSON, JR., Pres't.

**AMERICAN MILLENNIAL ASSOCIATION.** The annual meeting of the A.M.A. will be held at North Springfield, Vt., in connexion with the A.E.A. Conference, at such convenient time as may be arranged by the officers then and there attending. JOSIAH LITCH, Pres't.

The next Western Quarterly Conference in the State of Maine will be held in Kennebunkport Oct. 10th, 1861. A good representation of the brethren within the bounds of this conference is desired. The ministering brethren especially will be present. Brethren and sisters, we need to be awake to the times in which we live, and the duties of these times. Therefore come up to this quarterly meeting in the name and spirit of the Lord.

By order of the Conference. O. R. FASSETT.

The next session of the Western Central Quarterly Conference will be held in Wayne, Oct. 17th, Thursday P.M., at 2 o'clock, and continue over the following Sunday. The meeting will be held in a school house about one mile west of Wayne Village, near Bro. Cyrus Bartlett's. Br. will call on him for directions. We hope the Lord's laborers will be there. I. C. WELLCOME, Sec'y.

The fourth and last quarterly meeting of the North Stanbridge church, for the year 1861, will be attended at Stanbridge Burrough, to commence on Saturday at 1 P.M. and be continued over the Sabbath, Oct. 5th and 6th. Br. R. Hutchinson, of Waterloo, C. E., is requested to attend, if convenient. C. P. DOW, Pastor.

Providence permitting, I will hold meetings at Bro. J. W. Crooker's place, as the brethren may arrange, on Saturday and Sabbath, 5th and 6th of October, and probably through the intervening week. The object of this meeting is to save some by the faithful presentation of present truth, in humble dependence upon God for his blessing. Will as many of the brethren and friends be present as possible, and pray that the blessing of God may attend us? JOSEPH B. SIMPSON.

**NOTICE.** To all who may wish conferences and protracted meetings, with a view to build up and extend the Advent cause—Brethren, by the blessing of God, my health is restored, and I am able to preach and labor as in former times for the building up of the churches and the salvation of sinners. I am ready to "go out quickly into the highways and hedges, and compel them to come in," in obedience to the command of the Divine Master. The supper is ready, Luke 14:15-24. The Master is coming very soon, and what we do for the church and the world must be done quickly. So soon as the church in Boston shall get a supply, I shall devote myself wholly to the missionary work. In the meantime, if my labors are wanted in any part of

the vineyard, where I can work without embarrassment, I shall be glad to hear. Address Eld. J. V. HIMES. Boston, Sept. 30, 1861.

I will preach on Saturday and Sunday, Oct. 5th & 6th, in the Whitefield meeting-house, North Whitefield, Me., as Eld. S. K. Partridge shall arrange, to commence Saturday at 1 o'clock P. M. J. V. HIMES.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Charles N. Ford of Iowa. Your paper was changed from La Belle, Mo., to Iowa City several weeks since—the only copy sent there. We have subscribers in Iowa, but do not know how near your place may be to them. T. Prushaw. Sent you book and tracts the 27th. D. Campbell, \$2—for Lectures \$1.50 and 50 cts. on Her to No. 1065. The Herald to N. Chase is not paid for. It commenced at 1044.

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.—Paid on the above, by

"A Friend of the cause" \$10.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.  
Samuel Prior, Yardleyville, Va. 5.00  
Stephen Sherwin, Grafton, Vt. 1.00  
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Waterloo, Sheffield, C. E. R. Hutchinson, M. D  
Waterbury, Vt. D. Bosworth  
Worcester, Mass. Benjamin Emerson

## RECEIPTS.

UP TO TUESDAY, OCT. 1.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

George Heron 1087, M L Dudley 1073, The G Stetson 1082, Phebe Quinton 1049, D B Salter 1089, D S Beamer 1069, D Prescott 1080, E Rowell 1080, L S Phares 1088, J B Payne 1070—each \$1.

H Markham 1081, James Garner 1114, M L Jackson 1127, John White 1106, P M Rogers 1113, L Bolles 1088, Wm S Moore 1075—each \$2.

D T Beebe 1088—\$3.



## VOLUME XXII. NO. 41.

The boat now rapidly rushed on, coming nearer the frightful rapid, while terror-struck faces were around us, at the thought that no master hand was near to guide us through the dark passage below. The scene which we had just been called to witness only made our situation more terrific, while wild and fearful eyes around us bespoke the agonizing apprehension of the passengers and crew as we went plunging madly to destruction, scarcely half a mile from the gulf whose dashing waves we could distinctly hear. The captain had frankly told us of his inability to guide us through the perilous passage, while deck, gangway and cabin, were filled with men, women and children, some of whom were praying, some weeping, others intensely crazy with an agony too intense for utterance. Women eagerly clutched their children and husbands pressed their wives to their bosoms, with only the hope of dying together. The captain stood at the wheel, assisted by one of the passengers vainly endeavoring to hold out to the last and guide her until every effort should prove fruitless, while with strained eyes and looks of de-



spair they gazed through the almost blinding storm upon the craggy rocks, lifting high their gray bare heads out of the water, and upon which they expected every moment to be dashed to pieces.

Just as frenzy had begun to calm down into sober, earnest preparation for the doom which awaited them, there came out of the state-rooms a fair, young creature, over whose head scarce sixteen summers had passed. She was of a medium height, and fair as the lily of her Northern clime. She donned a dress of plain black stuff, while the coat of one of the deceased pilots was buttoned tightly around her slight form. Her face was ashy pale as she mounted the stairway, and with her hair disheveled by the wind, she exclaimed in a voice which rang as clear as the notes of a bugle above the storm:

"I know something of this Lachine rapid, and will use my best endeavors to guide you, although we have every thing of wind and water against us. Let two of you, who are the strongest and most self-possessed, stand by me at the wheel, while the rest invoke His aid who ever stilleth the tempest, to guide our life-laden bark safely through the troubled waters."

As if in derision of her matchless courage, the mad waves dashed higher, while the thunder pealed a louder defiance to her words. With pallid face and lips compressed, she took her station at the wheel, while two powerful men stood by to aid her as far as possible. With a firm hand she raised the glass and swept the scene before her, then bidding them have courage, the boat entered upon its fearful course, bounding onward, as if conscious of the hand that guided its destiny. Her orders were given in clear, loud tones, while she stood proudly erect, her eyes brightened into a darker blue, until one would have fancied her the ruling spirit of the storm. The water dashed against the side of the boat, crowning her fair head with glittering drops; yet still she stood unheeding, while not an eye in all that group but gazed with mingled awe and confidence upon that delicate form. Once again the spoke of the wheel slipped from the grasp of him who held it, but a fair jeweled hand arrested its progress, and stayed the destruction which otherwise would have followed its swerve from duty. Onward sped the noble bark, and when darkness shut the last rock from our sight, one deafening shout rose high above the storm for her who had so bravely guided us through the shadow of death.

She would receive no thanks for herself, but bidding us "give thanks to Him whose voice ever ruleth the storm," she retired to her state-room, and was lost to view.

Around the cabin-table that night, about an hour before we entered the harbor of Montreal, we learned her history. She was the daughter of a merchant who owned the line of boats, one of which she had just saved from ruin. Her mother died when she was a child, and her father had yielded to her wishes, and allowed her to accompany him in the boat of which he was captain. By degrees she became acquainted with every bend in that beautiful river, while calm and storm alike brought scenes of beauty to her eye. She was now on her way to visit some friends in Quebec, where her father proposed joining her to spend the winter.

A gentleman artist sketched her likeness on a leaf of his portfolio, as she stood at the wheel, wrapped in the pilot's coat, with the glass in her hand; and her full-length portrait still graces the gallery of fine arts in Montreal. Many a rough hand grasped the snowy fingers at parting, and many a blessing crowned that noble head.

A magnificent diamond bracelet, bearing upon an inside plate the name of the vessel and date of the occurrence, was presented to her about a week after her arrival in Quebec, by the passengers who were on board at the time, while loud and triumphant were the praises borne to the ear of a fond parent of the noble conduct of that frail but fearless one, who had braved the dangers before which stout hearts and strong forms had quailed.

"And what became of her afterwards?" I inquired.

"She married an officer in Quebec, and her

children still live there. One is a noble boy, or rather man now, and ploughs the ocean in one of the noble battle-ships of England."

### Everlasting Punishment.

The different views concerning the future state held by the Christian Church may be thus classified, arranging them exhaustively, under eight divisions:—

I. The Roman Catholic Church makes three conditions, hereafter, namely:—

1. Everlasting joy.
2. Everlasting suffering.
3. Temporary sorrow in purgatory.

II. The Orthodox Protestant Church makes two conditions hereafter namely:—

1. Infinite and eternal joy.
2. Infinite and eternal suffering.

III. The Old School Universalists make one condition hereafter, namely:—

1. Eternal joy.

IV. The Old School Universalists and Restorationists make two conditions hereafter, namely:—

1. Eternal joy.
2. Temporary and finite suffering.

V. Unitarians make an indefinite number of conditions hereafter, according to the various characters and status of men.

VI. The Swedenborgians make an indefinite but limited number of heavens and hells, suited to the varieties of character, but having a superior origin.

VII. The Annihilationists believe that the finally impenitent will perish wholly, and come to nothing.

At first sight this looks like a very formidable array of varying opinions, and might lead to the conclusion that there is really a wide divergence of Christian sentiment on a point so interesting and so important. But this is far from being the case.

It will be observed by the reader, that the view which holds the final state of men to be one of everlasting joy or everlasting suffering is that which has always been held by the great body of professed Christians, which is found incorporated in the standards of every historical Church, and which is now held by nine tenths of all those in every land, who bear the Christian name. Can it be that the Holy Spirit, who was to guide Christ's people into all truth, has suffered almost the whole Church to be in error on this point, from the apostolic days down to our own?—*Christian Intelligencer*.

### The Glorious Resurrection.

Christ, we are told, is "the first-fruits" of them that sleep. Since then, millions have fallen asleep with the name of Jesus upon their dying lips. Millions of little children, too, have passed away, too young to speak that blessed name. And millions upon millions more, as time rolls on, shall thus depart, speaking or speechless, but dropping their weary heads upon that faithful breast: millions upon millions of them, till the last of the human generations shall have come and played its part in the grand drama of redemption. And then our Lord will come, riding upon a cloud, to sit in judgment upon our race. Fear not, ye sleeping millions, ye who are asleep in Christ. Ye shall not oversleep that trumpet call. Your souls are already in the Conqueror's train, coming with him to judgment. And now your bodies shall awake. And then the living shall all enter together the New Jerusalem. See, O, see its shining battlements! "Lift up your heads, O, ye gates, and be ye lifted up ye everlasting doors."

What a stupendous consummation! And yet how sweet! Bodies like unto the glorious body of our Lord, as the three disciples beheld it beaming upon the mount: such is the assurance given us. Painless, tearless, glowing with immortal bloom. No more sin, no more sorrow, no more bitter partings. The venerable sire, the tender mother, the faithful companion, the sweet, sweet child; we shall meet them all. They are not lost to us. They are only lent; their souls to Christ, their bodies to the dust. And both are safe. For now is Christ risen from the

dead, and become the first-fruits of them that sleep."

Nor they alone, the partners of our blood, the companions of our earthly pilgrimage, who have struck their tents and moved on before us to the silent shore; but a great multitude, whom no man can number, out of all nations, and kindreds, and people, and tongues. We shall meet them all; patriarchs, and kings, and prophets, apostles and martyrs, sages and saints: out of the dim ages that lie behind the Deluge, out of Israel and Judah, out of all the Christian generations from Pentecost till now, out of all the Christian generations that are to come, till the whole harvest has waved and ripened. Enoch and Abraham, David and Isaiah, Stephen, Peter, Paul, John, Luther, with all the heroic and all the gentle spirits that are yet to come and go. We shall meet them all; not as shadows meet shadows, flitting in dim twilight through vast spaces, but as man meets man, as conqueror meets conqueror, all clothed in white, and waving our palm branches, as we march and sing. "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."—*Prof. R. D. Hitchcock*.

### Christian Antiquity.

In *London Quarterly Review*, for July, we find the following paragraph:

"So engrossed were the first generations of believers with the expectation of their Lord's speedy return, that they paid, it would seem, little regard to the past or the present; they kept no account of their own history; they retained no memorial of places hallowed by the great events even of their Saviour's ministry, nor preserved the faintest record of the later lives of many of those who were most closely connected with it. They gazed upwards and onwards, and cast no curious look around, no lingering look behind them. Hence the real history of the men and the times next succeeding the age of the apostles seems to have perished almost entirely. We have lost all historical account even of the martyrdom of the apostles; the traditions which remain of them are late, uncertain, and often contradictory; they are, as it were, fragments, or merely shadows of the truth, caught at with a loving faith by a later generation, which had cooled in its anticipations of the future, but turned the more fondly to the reminiscences it could recover of the past. Under such circumstances, it would be contrary to all experience, if traditions thus sought and found, had not been colored with the imagination of the seekers; if, in short, the Fathers of the third century had not represented to themselves the first and the second in the hues familiar to their own generation."

### The Comet of 1712.

When the comet appeared on the 14th Oct., 1712, according to prediction, a number of persons in and about London seized all the barges and boats they could lay hands on in the Thames, and very rationally concluding that when the conflagration took place there would be most safety on the water. A gentleman, who had neglected family prayer for better than five years, informed his wife that it was his determination to resume that laudable practice the same evening; but his wife, having engaged a ball at her house, persuaded her husband to put it off till they saw whether it appeared or not. The South Sea stock immediately fell five per cent., and the Indian to 11; and the captain of a Dutch ship threw all his powder into the river that the ship might not be endangered. The next morning, however, the comet appeared according to prediction, and before noon the belief was universal that the day of judgment was at hand. About this time 125 clergymen were ferried over to Lambeth, it was said, to petition that a short prayer might be planned and ordered, there being none in the church service on that occasion. Three maids of honor burnt their collections of novels and plays, and sent to a bookseller's to buy each of them a Bible, and Taylor's Holy

Living and Dying." The run upon the bank was so prodigious that all hands were employed from morning till night in discounting notes and handing out specie. On Thursday, considerably more than 7,000 kept mistresses were legally married in the face of several congregations; and to crown all, Sir Gilbert Heathcote, at that time head director of the Bank, issued orders to all the fire-offices in London, requiring them to keep a good look-out, and have particular eye on the Bank of England.

### The Sabbath a Delight.

In an interesting memoir of the late Lord Bloomfield, who for nine years filled the high and responsible office of minister plenipotentiary and envoy extraordinary from Great Britain to the court of Sweden, we have a beautiful instance of Christian consistency.

"It is not easy, in a country where the continental Sunday prevails," says the writer, "for one in his position to keep holy the Sabbath day, as it was the custom at the Swedish court to invite all the representatives of foreign powers to dine at the palace on the Sunday. His lordship had however received his views of Sabbath observance from the Bible, and felt that he must obey God rather than man." He explained this to the king (Bernadotte), who acceded to the request of the British minister not to invite or 'command' him on the Lord's day; but lest his absence from the diplomatic dinner should be misunderstood, took care to explain to those assembled the reason of that absence.

The example of his lordship influenced another nobleman (Count Rosenblad), who resolved never again to give a state dinner on the Lord's day, but invited some twenty or more of the nobility, and secured the services of a zealous clergyman to preach to them in his drawing-room.

His lordship did this. He attended the mission chapel twice every Sabbath day. No inclemency of the weather prevented his walking. He was also certain, if well, to be present at the week-night service, often escaping, for the time, from some palace banquet, and coming in full court costume. How much might be done, by similar consistency, to raise the tone of moral perception and feeling in Europe.

### Clear Sky beyond.

One's pathway of life is not always clear. Of God it is said, "Clouds and darkness are round about Him." We suppose it means in reference to our conceptions of Him, our not knowing His ways; for it is added, "Righteousness and judgment are the habitation of His throne." But respecting human pathways, it is certain that clouds settle down upon all of us at times. In such times, it is not in man that walketh to direct his steps. He needs to trust, and to walk by faith.

All men have troubles. When the morning opens fair and clear, its noon soon becomes overcast with dark clouds, and nothing is more natural than to fear as one enters the cloud. We want to see our way; and when God shuts it up, we complain and cry out. All this is against me; as blindly and erroneously as Jacob did. Now this is unchristian. We ought to trust and not be afraid. What promises we have! "I will never leave thee nor forsake thee." "As thy day so shall thy strength be." "Nothing shall harm you if ye be followers of that which is good." Beyond these clouds there is a clear sky; and when the traveller can see but a little before him, he must still press on, and success shall soon repay all his toil.

Others sail along smoothly while my lot is a hard one, is the complaint of thousands. Well it may be so, or it may only seem so. Each heart knows its own bitterness, and a stranger intermeddeth not with one's inmost experiences. Perhaps your friend who always seemed to you so cheerful and undisturbed, has his full share of the ills that flesh is heir to—equal to your own; but that he bears up better under them than you do. This is the more probable. But if not—if you have more clouds and less sunshine than is the common lot, not a sparrow alights on earth without the notice of your Father which is in



heaven; the hairs of your heads are numbered, your trials are all known unto God; it is He that appoints the rod which you are to greet joyously.

But above all, do not borrow trouble beforehand. More than half of the troubles of mortals are imaginary. Clouds will come that are real. Do not encircle your way with unreal mists. When clouds are round about you, these have silver linings, and the sky is clear beyond. Soon these shall break away, and God's sunshine shall burst in glory around thy head.

### Psalm XCI.

He that within the secret place  
Where God Most High stores up his grace,  
Hath chosen his abode,  
Shall lodge, where foes shall ne'er invade—  
Beneath the everlasting shade  
Of God—Almighty God.

Of the Eternal I will say—  
He is my refuge, and my stay,  
My strong combatted tower;  
My Lord, in whose protecting arm,  
I will confide, amid alarm,  
When gloomy dangers lower.

By guile shalt thou not be decoyed,  
For he will help thee to avoid  
The subtle fowler's snare;  
His favor shall preserve thy life,  
When noisome maladies are rife,  
And plagues infest the air.

With love paternal, o'er thy head  
His feathers will he kindly spread,  
To foster thee in youth;  
Beneath his wings shalt thou repose,  
Thy shield and fortress from thy foes,  
His everlasting truth.

To thee the dangers of the night  
Shall bring no terror, nor the flight  
Of deadly shafts by day;  
Nor pestilence, that dorkling walks,  
Nor fell destruction, when it stalks  
Abroad at noon to slay.

A thousand at thy side shall die,  
On thy right-hand ten thousand lie;  
But thee it shall not reach;  
Only thine eyes shall surely see  
What retribution theirs shall be  
Whom nought can wisdom teach.

Because the Lord, my safe retreat,  
Even God Most High, with heart discreet,  
Thy dwelling thou hast made;  
No evil shall on thee alight,  
No pestilence thy person smite  
Or thine abode invade.

He will appoint an angel guard,  
From danger all thy paths to ward;  
Thou shalt not walk alone;  
Their hands shall bear thee up with care,  
In case thou injure unaware  
Thy foot against a stone.

Since he has set on Me his love,  
For him deliverance from above,  
I surely will provide;  
Him will I raise to highest fame,  
Because he has to know My name,  
His heart and mind applied.

Mine aid shall be invoke in prayer,  
I will attend, and him My care  
Shall mid distress and woe,  
Deliver, and to honor raise;  
To him will I give length of days,  
And my salvation show.

*Hebrew Chronicle.*

For the Herald.

### Travels about Home. No. 9.

Friday, July 12th. Preached at Oliver Corner and distributed copies of the "Millennial News." Elder E. Mitchell, of the Baptist denomination, was present and took part in speaking and prayer. His name will be found in the Memoirs of Wm. Miller, p. 121, attached to the following certificate, dated "June 28, 1836": Having heard the above mentioned lecture [of Mr. Miller] I see no way to avoid the conclusion that the coming of Christ will be as soon as 1843. Though he still holds to the personal advent of our Lord and the glorification of the saints, he manifestly has no desire to be identified with the Adventists, and I fear that the arrival of "the last enemy" (1 Cor. 15:26) is made more prominent in his teaching than the speedy coming of our first and best Friend.

Saturday, July 13th. Made several visits and preached at 5 o'clock at Fitch Bay. We had, as usual in this place, a good congregation.

Though much has been done for this people, I am greatly mistaken if the mass are not more inclined to look over "the perfect law of liberty," than they are to "look into it, and continue therein." But "the day will declare it." After meeting we rode six miles so as to be near the place of Sabbath service.

Sunday, July 14th. Preached twice in the Stone school house, to the largest audiences we have ever had there; and in the evening spoke at Glind's Corner from Matt. 22:42, "What think ye of Christ?"—a vital and momentous question of which an English poet thus speaks:

"What think you of Christ? is the test,  
To try both your state and your scheme;

You cannot be right in the rest,  
Unless you think rightly of Him.  
As Jesus appears to your view,  
As he is beloved or not,  
So God is disposed toward you,  
And mercy or wrath is your lot.

Some take him a creature to be,  
A man or an angel at most:  
Sure these have not feelings like me,  
Nor know themselves wretched and lost:  
So guilty, so helpless am I,  
I durst not confide in his blood,  
Nor on his protection rely,  
Unless I were sure he is God.

Some call him a Saviour in word,  
But mix their own works with his plan,  
And hope he his help will afford  
When they have done all that they can:  
If doings prove rather too light,  
(A little they own they may fail),  
They purpose to make up full weight  
By casting his name in the scale.

Some style him the pearl of great price,  
And say he's the fountain of joys,  
Yet feed upon folly and vice,  
And cleave to the world and its toys:  
Like Judas, the Saviour they kiss,  
And while they salute him, betray:  
Ah! what will profession like this  
Avail in his terrible day?

If asked what of Jesus I think,  
Though still my best thoughts are but poor,  
I say, he's my meat and my drink,  
My life and my strength and my store:  
My shepherd, my guardian, my friend,  
My Saviour from sin and from thrall;  
My hope from beginning to end,  
My portion, my Lord and my all."

Monday, July 15th. Returned home after a week's absence, and found, among other mail matter which had accumulated, a letter from Elder Green of Montgomery Centre, Vt., which though not designed for publication I take the liberty of transcribing in part—as it will be interesting to others beside myself. Under date of July 6th, he says:

"Since you were here, I have been more than usually unwell. My health is poorer than many would suppose. I can perform physical labor better than any other, and feel the best when I perform to the extent of my ability; but mental labor, I cannot endure. I have suffered so much that I shrink from it, and still when my health is the best my mind bends to my former pursuits. It is rather painful to be thus laid aside, but this is a portion of 'the cup that my Father has given me, and shall I not drink it?'"

I look back with satisfaction upon the brief visit you made us; I would like one much longer—but we may not enjoy it here. The wheat must be scattered among the tares until the time of harvest; then comes the rest, the crown, and the palm-wreath of final victory. I hope, dear brother, we may visit there. What a season that will be when all the soldiers of a 6000 years' campaign are gathered home! There we hope to see Him "whom having not seen we love." There we shall see all that were born to lead, and all that were born to follow in the long conflict with the Prince of darkness. The patriarchs, prophets, apostles, and reformers will all be there. What a privilege it will be to grasp the hands of those that have given direction, and stood foremost in the battle of earth;—to hear them tell how at times they almost fainted—then were strengthened, struggled hard, and overcame, and all by the grace of God.—By virtue of the blood of the Lamb. And then we shall see those angels that were our ministering spirits. We shall learn more fully of their sleepless watch-care over us;—how they camped around us in danger's hour, and put underneath us their arms to hold us up when we were sinking under the soul-

pressing burdens of life;—how they whisper some sweet promise in the inmost chambers of the soul, which comforted our hearts and led us to trust anew in God, and with new energy to press forward on the broad battlefield of earth;—how they never left us till we were safely through, and placed within that impregnable fortress where the fiery darts of Satan will never enter.

I feel weary in though not of the conflicts of earth, and look forward with pleasure and anxiety for the trump of jubilee to sound, and that He who gives directions to the embattled hosts of the Cross, will ere long appear in person in the field; and then the crowning victory will come. Oh how fear will take hold of those who stand arrayed against the followers of Jesus! What ashy paleness of the cheek—what trembling of the limbs when they see that the 'Captain of the Lord of hosts' himself has come! O what a day that will be! Conflicts of earth all over: 'things that were, but then are not.' By the mercy of God, brother, then—

'Then we'll march up the heavenly street  
And ground our arms at Jesus' feet.'

With what soul-stirring energy on that ever to be remembered morning

'The ransomed hosts will shout—  
We are come, we are come!'

Then the sword, so long held with firm grasp, shall go to its home in the scabbard, the armor all laid forever by; and then shall each soldier receive one of those 'many crowns' of unsullied brightness that will outshine the sun in its noon-tide splendor. With such prospects let us never falter. Though the battle hangs long, and the conflicts are often fierce, the victory in God's own time will turn on the side of those who have marshaled under the banner of the Cross. We sympathize with you in your present affliction and hope it may soon pass away; and hope that my epistle will not seriously injure you. I did not think of spinning so long a thread, but the wheel run with less friction than it sometimes does, and if you find many poor places in it your charity will lead you to impute it to anything rather than indifference on the part of the spinner. Hoping that you and yours may be spared to labor in the vineyard of our absent Lord until he shall come, I remain, affectionately, your fellow-soldier,

COLUMBUS GREEN.

The above coming to hand on my birthday, I deemed designed of Providence to encourage me in renewing my determination to win, and wear the crown of glory that fadeth not away.

"The humblest wayside flower  
Will lift its head on high,  
And gradually, each hour,  
Rise closer to the sky.

So may I live each day  
Of life that's to me given,  
That like the flower, I may  
Be nearer unto heaven."

J. M. O.

### The Day of Christ "at Hand" in the Apostolical Age—in What Sense?

The day of Christ was at hand 1800 years ago. Paul says, "The night is far spent, the day is at hand." "The Lord is at hand." Peter says, "the end of all things is at hand." It is said in the Apocalypse, "The time is at hand." According to these passages, the day of Christ was at hand in some sense in the apostolical age. In what sense was it then at hand? It must, as it seems, have been at hand in one of two senses, either absolutely, or relatively. It was not absolutely at hand, or it would have come in that age; and the Apostle assured the Thessalonian Christians, that it was not at hand in that sense. After affirming the Second Advent, he said, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." It is worthy of remark, that the original word here rendered at hand, is not the same as is so rendered in the other passages above quoted; for in this passage, the word rendered "at hand," describes an event as imminent, or just about to transpire,—hence the

Apostle affirmed that the day of Christ was not imminent, or just ready to be introduced. He assigns his reasons. He tells them that there was to be "a falling away first," and the revelation of "that man of sin, the son of perdition," who was to have his time according to the sure word of the prophecy, and then be "consumed with the spirit of the Lord's mouth, and be destroyed with the brightness of his coming." Thus we are conducted to the conclusion that the day of the Lord was not absolutely at hand when the Apostle wrote.

The end must therefore have been at hand in the other sense, viz., relatively; that is, the time to the end would be short, compared with the period of the world's history, then in the past. This principle of exegesis is virtually expressed in the following text—"And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed; the night is far spent, the day is at hand." It will be seen at once that the Apostle is speaking relatively; he looks at the amount of the great night of this world then in the past;—at the amount of night still in the future; and then, under the guidance of the Holy Spirit, deliberately says, "The night is far spent, the day is at hand." As though he had said, "We are far from the beginning of the night, we are near its end; the time till the morn of blessedness is short, compared with the long hours of night which are gone." Thus we are furnished with the principle of interpretation, that the day of Christ was at hand relatively in the apostolical age.

If so, where must we be now? Must not the comparatively small balance of 'the night' which was then in the future, be about past? and must not the Sun of the eternal day soon, very soon arise? Must not the day of Christ, which was relatively near then, be absolutely so now? If it was at hand in any sense then, must it not be at hand in every sense now? In short, is not the end of all things, in the 'very nature of the case, "night at hand?" But let us look at some

OTHER PHRASES OF LIKE IMPORT.

There are other forms of expression in the New Testament to which persons generally attach no definite meaning; but which are plain and significant, in the light of the relative principle stated above. Some of them are found in the following class of passages:—"A little while and ye shall not see me; and again a little while and ye shall see me." "For yet a little while and he that shall come will come, and will not tarry." "Behold the coming of the Lord draweth nigh." "Behold the Judge standeth before the door." "Behold I come quickly." Those who lose sight of the relative principle suggested by the Apostle, are forced to the conclusion that the Advent referred to in the above passages, is some other event than the personal appearing of Christ, and is far in the past; but in view of this obvious principle of interpretation, we can easily understand the advent intended to be personal and future; though even on this principle it cannot be far distant, but must now be specially nigh.

Take also the following class of texts: "Brethren, the time is short." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;"—"intimating that the last days of the great week of the world's history had begun when our Redeemer was on earth. Peter speaking of the First Advent, says that Christ was manifest in these last times for you." John mentioning the developments of antichrist which were then taking place, says, "whereby we know that it is the last time;"—all of which forms of expression convey the idea that the closing period of the world's existence had dawned, and, if so, must now be near its termination.

Another form of expression is worthy of notice:—the Apostle speaking of certain things which occurred under the old covenant, says, "They were written for our admonition, upon whom the ends of the world are come," or as it has been rendered, "upon whom the last of the age is come." But in what sense were "the ends of the world," or "the last of the age," come upon them? May we not suppose it to be in the



same sense that one feels that the end of a journey has come upon him when he has travelled more than two thirds of the entire distance? When Paul penned the above passage, the Church had journeyed, according to recent authors of great learning and investigation, nearly 4200 years; and this period, according to the above illustration, had brought her through more than the beginning and middle divisions of her journey; and if so must she not now be almost home? Is not the great wilderness nearly all behind? Is she not on the margin of the heavenly country? It seems that she may now sing with the understanding, as well as with the spirit:—

"On Jordan's stormy banks I stand,  
And cast a wishful eye  
To Canaan's fair and happy land,  
Where my possessions lie."

We must call attention to another passage before closing. The Apostle in the 9th ch. of Hebrews, says, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." According to this, it was "in the end of the world" when the First Advent took place. Some may suppose that the Jewish age is intended, but that this is not correct is obvious from the fact that the Jewish age commenced when God took the children of Israel by the hand to lead them out of the land of Egypt, and terminated at the manifestation of the new covenant; whereas the Apostle is here speaking of an age which began at the foundation of the world. The context fully verifies this statement. The previous vs. reads, speaking of Christ, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then he must often have suffered since the foundation of the world." The reader will notice that the starting point in the Apostle's mind is "the foundation of the world." Then come the words under consideration, "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" obviously meaning that in the close of the world or age, reckoning from the creation, our Savior's First Advent occurred. He then adds, "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" as he had said, instead of the Savior suffering annually, which would have occasioned his suffering very often from the beginning of the world, He delayed his coming till the end of time was approaching, when He came in humility, and offered himself as an atonement for sin, on the altar of the cross, and then, as it were, took the blood of his sacrifice and went within the veil to plead during the comparatively short interval which should intervene between his sufferings, and the actual end of the age, when he will make his Second Advent, without a sin-offering, and bless his waiting people with full salvation.

We are thus conducted to the conclusion that it was in the beginning of time, when the Son of God took human nature, for the suffering of death; and if so, must not the moment be emphatically near in which the dispensation will close, and the high Priest of our profession come out of the holy place, to pronounce the benediction of eternal life on the congregation of the true Israel?

In conclusion we may safely remark:—  
1. The expressions, "the day at hand," "the end of all things is at hand," and similar ones, were not uttered at random, but on some definite principle.

2. The only principle suggested in the apostolical writings, is the relative principle, viz., that the time to the end of the age was short compared with the amount of time then in the past.

3. If this principle be well founded then there cannot be a 1000 years of universal righteousness and peace before the end; but we must be occupying the closing hours of grace, and

"Not many years their round shall run,  
Not many mornings rise,  
Ere all the glory stands reveal'd  
To our admiring eyes."

Millennial News.



## ADVENT HERALD.

BOSTON, OCTOBER 12, 1861.

SYLVESTER ELISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

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### Exposition of Daniel's Prophecy.

#### CHAPTER VII.

#### THE EPOCH OF THE PAPAL SUPREMACY.

REV. JOHN CUMMING, D. D., minister of the Scotch national church in London, and a voluminous writer on prophecy, is inclined to adopt this year. He says:

"If we begin to count this period from the time when Justinian issued his pandects, and constituted the pope; not only the ecclesiastical pontiff of Christendom, but armed him also with power to punish heresy with death, then the 1260 years ended at the epoch of the French Revolution, in 1792; and certainly, by the blow it then received, anything like the power of persecution on the part of the Papacy has been destroyed. Its principles remain—its ability only is broken. If, however, you begin to count the 1260 years from the time when the pope first put forth his claim to be universal bishop A. D. 256, this calculation would bring you down to the year 1517, when the Reformation began, and the Papal power was broken. Taking either of these two epochs—and either of them may be the right one—from either 1517 or 1792, the power of the Papacy to persecute has practically and substantially ceased." *Lectures on Dan.* 1856 p. 232, 3.

"The theory adopted by the interpreters I prefer, is that the 1260 years which were to mete out the dominant power of the great Western Apostasy began in A. D. 532, when Justinian in his pandects gave the supreme authority to the Bishop of Rome. If you add 1260 years to 532 it brings down to 1792. Accordingly, at the exhaustion of the 1260 years, in 1792, the Papacy, according to the description in the word of God, was to come under the judgment of Heaven, and gradually to be exhausted." *Great Trib.* v. 2, p. 12.

Dr. Cumming says that "Mr. Elliot, and Newton and Mede, think that the 1260 years descriptive of the great Western Apostasy, began at the year 532" (Ib. p. 14); but Mr. Elliot commenced them two years earlier, Mede much earlier, and Newton much later—see the dates A. D. 376, 530 and 727.

22. From A. D. 533 to 1793.

By the extract last given from Mr. Cunningham, under the previous date, it appears that in his earlier writings he adopted these dates for the beginning and ending of the 1260 days. In A. D. 533 the emperor Justinian wrote a complimentary letter to the Pope; which, being regarded by many as an instrument that gave the saints into the Pope's hands, is entitled to particular notice.

In the previous year, 532, the emperor had resorted to persecution,—the most cruel that had been countenanced by any Christian emperor—as a means of clearing the churches of the East from all heresies. He issued an edict "to unite all men in one faith, whether Jews, Gentiles, or Christians;" and "such as did not in the term of three months embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal." In the enforcement of this edict, "great numbers were driven from their habitations," and "others betook themselves to flight." The Montanists in Phrygia, retiring with all their wealth to their churches, set them on fire, and consumed in the flames themselves, their wealth

and their churches." *Bower's Hist. of Papacy* vol. 1, p. 324.

In the year following this, in 533, there was revived with great warmth in the east, the dispute about the expression, 'one of the Trinity suffered in the flesh.' That expression having been condemned by the Pope Hormisdas, the monks at Constantinople acquiesced in it; but the emperor disputed with them. Hearing that its opposers were about sending to the Pope respecting it, the Emperor also wrote him a letter, couched in the following words, and dispatched two bishops with it to Rome:

"Justinian, pious, fortunate, renowned, triumphant Emperor, Consul, &c., to John, the most holy Archbishop of our city of Rome, and Patriarch."

"Rendering honor to the apostolic chair, and to your holiness, as has been always and is our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in subjecting and uniting to your Holiness all the priests of the whole east."

"For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest, and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your apostolic chair. For we cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your Holiness, who are the Head of all the Holy churches; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."

"The letter then proceeds to relate the matter in question, the heresy of the monks and the bishops, and desired to have a receipt from Rome to Epiphanius, Archbishop of Constantinople, giving the papal sanction to the judgment already pronounced by the Emperor on the heresy."—*Croly on the Apoc.* pp. 114, 115.

The following writers adopt the date of this letter as the commencement of the 1260 days:

REV. EDWARD BICKERSTETH, Rector of Watton, Herts, Eng., and author of "A Practical Guide to the Prophecies," London 1844, writes thus:

"In the author's view, the most probable of the periods is that of the year 533, ending in the French Revolution. It tended to shake this, while there was reason to think that part of Justinian's Letter in favor of the Pope was a forgery of the Romanists, as stated by Comber in his *Forgeries of the Councils*, p. 251. In the part which Comber admitted to be genuine there is much respect and honor given to the Pope; but not what could of itself be considered as putting the saints into his hands. But Mr. Cunningham has, since this was written, investigated at some length the doubts thrown out by Comber, and has, I think, satisfactorily removed them." *Practical Guide*, p. 212.

"The circumstance of so many scriptural dates having probable terminations about the same time, and the possibility that these terminations may be near, both calls for attention, and in proportion as we see a real foundation, they are well calculated to impress our minds and increase our watchfulness. Yet the author would be far from dogmatizing on such dates. We may be altogether wrong in this interpretation of times, and yet the dates themselves be important, and the fact that the events will take place at God's appointed time, infallibly certain," Ib. p. 219.

"The year of our Lord 608, exactly 75 years after 533, is remarkable by the Pantheon being dedicated afresh to the Virgin Mary and other saints; and the same, or following year, Mahomet's preaching began. This date of 75 years is important as being the interval (divided into two parts of 30 and 45 years) given by Daniel between the close of the 1260 years, and the years of blessedness."

"On this view the first term of 30 years terminated in 1822. The events which distinguished the year 1822 were the declaration of independence by the Greeks, and the restoration of the seat of the third empire to political power. The gospel was then also again preached to the Jews in Jerusalem" Ib. pp. 211, 212.

"If we take its Rise in 533, it reaches to 1793 when Popery began to fall; if we take its fuller establishment in 608 to its final fall, it reaches to 1863." Ib. p. 220.

"The precise time is yet hidden from us; but the signs of the times are to be discerned and the approach of the time may be expected to be known, as was the time of the first advent to Simeon, Anna, and others," Ib. p. 210.

"From whatever dates we reckon, we cannot but

consider that the time of the end is drawing near, and that awful events of judgment and of mercy are before us," Ib. p. 213.

REV. GEORGE CROLY of England, author of an Exposition of the Apocalypse, London 1828 writes:

"The momentous paper was not left to the dubious archives. The doctrine that the Pope was 'the Universal Bishop,' was thrown into the shape of law; the substance was repeated in the various forms of the Justinian Code; and was thus made general and immortal. It may be hopeless now to detect the entire motives of this vast concession in the subtle, yet feeble system of the imperial policy. . . But, however worthless the motives, the act was done, authentic and unquestionable, sanctioned by all the forms of state, and never abrogated,—the act of the first potentate of the world. If the supremacy over the church of God had been for man to give, it might have been given by the unrivalled sovereignty of Justinian. From this era the church of Rome dates the earthly acknowledgment of her claim. Its heavenly authority is referred to the remoter source of the apostles," *Apoc.* pp. 230, 231.

"The period closed, with the beginning of the French republic in 1793," Ib. p. 143.

Mr. Croly considers Justinian's gift of the title of Head of the Church, to be unquestionable. He says:

"The authenticity of the title receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter II, states: 'We therefore decree that the most holy pope of the elder Rome is the first of all the priest hood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome. The supremacy of the Pope had by these mandates and edicts received the fullest sanction that could be given by the authority of the master of the Roman world,' Ib. p. 116.

HON. AND REV. GERARD NOEL, author of "A Brief Enquiry into the Prospects of the Church," London, 1828, writes:

"If we deem 'the judgment to consume and to destroy' to have begun its retribution work in 1792; and, then retrace the course of 1260 years, we come to the year 533, which year is characterized by the first authoritative effort to give supremacy to the See of Rome—a circumstance sufficiently marked to constitute the commencement of a despotism which should hereafter wear out the saints of God. . . . The domination rapidly matured, but this was the first tangible demonstration of its existence. We have at least this extraordinary fact before us; a course of 1260 years lying between two events, the grant, though it be but nominal, of supremacy, and the awful judgment which stripped the see of Rome of power, splendor, and respect," *Brief Enquiry* p. 101. See Lit. v. I.

FREDERIC SARGENT Esq., author of "An Essay on the Advent," London, 1833, says this period "may be dated from the year 533, when Justinian's Pandects decreed supremacy to the papal see, and terminated in 1792, when France became a republic," *Essay*, p. 29.

REV. WM. W. FRY, author of "Thoughts on Millenarianism," London, 1829, according to Mr. J. Scott, made a "1st commencement of 1260 years made by Justinian's edict, in 533," and a "2d. commencement marked by confirmation of title of Universal Bishop to John of Constantinople in 587, and so ending in 1793 and 1847."

REV. JAMES SCOTT, author of "Catechism on Prophecy," Edinburgh, 1847, gives and adopts Mr. Pym's view, p. 77.

REV. EDWARD IRVING, late minister of the Caledonian church London, and author of *Babylon and Infidelity* 2 vols. Glasgow 1826, says:

"It must be some great event in the history of Christendom; not the petty encroachments of a bishop of Rome, or his ambitious pretences, but some great and conspicuous action of power, whereby he obtained a right to, and inheritance over all the churches. And it must be ascertained not by impotent acts of counsels, or doubtful edicts of petty princes, but by enactments issued from the fountainhead of power, and enrolled amongst the constitutions of empire. For, unless it were so recorded, in a sure place, the comfort of the prophecy were wholly lost to the church, and its warning to the world: and seeing from the ending of this the other periods of thirty and forty-five years do date



their beginning, we were as much out at sea as ever, respecting the coming of Christ, and the beginning of the kingdom of the saints. Now the church ought to give thanks to God, that by his wonderful preservation of the Pandects of Justinian, the far-famed imperial code, which, after being lost for centuries, they say was dug up from the ruins of Amalfi, about the time the light began to dawn upon the church; that from this code, so wonderfully preserved, and restored from the dust of ruins, we can give the date, not only when power was given to the bishop of Rome over the churches, but when the very form and character of that power was ascertained and determined. And, as if to make these edicts more conspicuous, they stand at the very beginning of that famous code of civil law, as it were to call the attention of all civilians and Christians, to the most important edicts of the work. (Codicis, Lib. 1, Tit. 1, § 6, 7.). The first of these edicts by which authority was given to the bishop of Rome, to settle all controversies in the church, by which he was declared head of the church, and infallible in all matters of faith, and permitted to use the power of the empire against whomsoever he decreed heretical; this most important edict bears the date of March in the year 533," *Babylon and Infidelity*, vol. 1, pp. 81, 2.

"If these acts of Justinian incorporated into the code of the empire, by which the empire continued to be governed, do not give him that power, I know not what since or before could give him power; for no part of the canon law rests upon a surer foundation," *Ib.* p. 84.

Mr. Tyso says, "Edward Irving, and the prophets in his church, reckoned the 1260 days, common days, which commenced July 14, 1832, and were to end July 14, 1835," (*Elucidation* p. 81); but that is not sustained by the above.

REV. ALEXANDER KEITH, minister of St. Cyrus, Eng. author of "Signs of the Times" 1832, remarks:

"In 529 the Code of Justinian was published, and the order of Benedictine monks, afterwards the most extensive and influential in Christendom, was instituted. . . . Twelve hundred and sixty years subsequently to the first publication of the Code of Justinian, the French Revolution begun in 1789, and before the close of that year it was decreed 'that the estates of the church were at the disposal of the nation.'" The Pandects digest, were composed from the 15 of Dec. A. D. 530, to Dec. 16 A. D. 533, in which year the Institutes were also published. In A. D. 1790, or 1260 years subsequent to the former of these dates, "the property of the church was confiscated, and 'about 4500 religious houses were suppressed in France.'" As the recognition of the supremacy of the pope seemed to be complete in 533, on the part of the emperor who put the power into his hands, so, in like rapid, and yet graduated progress, with the same appointed space intervening, the dominion of the papacy was destroyed and disannulled in that kingdom which had been its chief stay for ages, in the year 1793 the power was wholly taken out of the hands of the pope." *Signs of Times* p. 450.

Mr. Tyso mentions "Keith, as extending the period from 1198, to 2450; but we know not on what authority.

Of writers whose works we have not had access to, the name of Mr. Gisborne is given by Mr. Bickerteth (Guide, p. 211) as commencing this period in 533. And Mr Tyso p. 78 adds to the list the name of "E. Cooper," those thus referred to are doubtless, REV. THOMAS GISBORNE, author of a volume of "Essays," one of which is on the 17th chapter of Revelation: and,

REV. EDWARD COOPER, Rector of Hamstead Ridware, and author of the "Crisis," London 1825.

REV. J. W. BROOKS, author of "Elements of Prophetic Interpretation," Lon. 1837, gives Mr. Cuninghams argument, and says, "he ably vindicates this date;" from which it may be inferred that Mr. Brooks favors it. He also says, "Mr. Faber likewise adopted it in the former editions of his Sacred Calendar, but has abandoned it in the last edition," *Elements*, p. 336—See *Lit.* vol. 3.

JAMES HATLEY FRERE, Esq., author of "A combined view of the prophecies of Daniel, Esdras and St. John," London, 1815; also of "Eight letters on the Prophecies relating to the last times," London 1831, says:

"This period of the 1260 years captivity of the Gentile Church, during which she is delivered into the hands of the Babylon of the Apocalypse, i. e. the little Papal horn of Daniel, who makes war with the saints and prevails against them, as also the farther periods of the 1290, and of the 1335 years (Dan. 7: 25; 12: 7, 11, 12) are stated to commence from the establishment of 'the abomination that maketh desolate' (v. 11), which event is at the pres-

ent day almost universally dated A. D. 533—*Eight Letters*, p. 15.

REV. R. C. SHIMEALL, of New York city, author of "Age of the World," New York 1842 and "Our Bible Chronology," N. York, 1860 says of this period.

"The history of the rise of the Papal Anti-christ we should sum up as follows: This man of sin and son of perdition was conceived in the age of the apostles and the primitive church, A. D. 34 to 533, (533?) at which time he was born. Thence to the period of his adolescence in A. D. 606; thence to his virility or manhood, in A. D. 666; at which time, having planted himself firmly in his anti-christian seat, he prosecuted with more vigorous and unrelenting fury the already begun work of 'speaking great words against the Most High—of wearing out the saints of the Most High—of changing times and laws,' &c. *Age of the World* p. 260.

"Now, if, at the expiration of 1260 years from A. D. 533, history is marked by any event corresponding in magnitude with the taking away of the power of the Papal Antichrist, all conjecture, as to the birth of this power, viz. A. D. 533, must give place to certainty. This, then, we affirm, is true of A. D. 1793." *Ib.* p. 261.

"It was at the fall of the French monarchy, or the 10th of August, 1792, that a series of the most stupendous events began their awful course, which so exactly correspond in character with the results to be expected from the judgment of the Ancient of Days upon the Papal power, that we are led, reasoning from these events, to fix on the following year, A. D. 1793, when the Hierarchy was shaken to its centre by the apocalyptic earthquake, as the era of commencement of that judgment, a description of which is given in Daniel 7: 9-11," *Ib.* p. 264.

Lord Teach a Little Child to Pray.

In the year 1786, the late Rev. Andrew Fuller of Kettering, Eng. lost a young daughter. While she lay sick, which she did during some months, Rev. John Ryland, D. D. at the request of her father, wrote for her special use the hymn beginning with,

"Lord, teach a little child to pray;  
Thy grace betimes impart."

This hymn the child committed, and used it for a form of prayer, with great pleasure and good effect. After the death of little Sarah, her father had a large number of copies of the hymn printed on slips of paper, which he distributed among the shopkeepers, to be wrapped around articles purchased by children; in which manner a large number were circulated.

Half of the Journey Run.

Mr. Creamer, in his "Methodist Hymnology," says of the lines of Charles Wesley,

"And have I measured half my days,  
And half my journey run?"

"It is a coincidence worthy of notice in the connection, that when Mr. Charles Wesley composed this hymn he was about forty years old: he died aged eighty; hence he had just, in his own beautiful language,

"Measured half his days,  
And half his journey run."

Rev. Dr. Annesley, the father of the mother of John and Charles Wesley, died whispering,

"When I awake up in thy likeness, I shall be satisfied,—satisfied."

Not Blood of Beasts.

A Jewess, who had been reduced from wealth to poverty, found one day on the leaf of a hymn book, which had come into the house covering some small purchases, the hymn commencing with,—

"Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain."

These words so haunted her, that she could not banish them from her mind, until she began to read the Bible, and there found Him whose blood cleanseth from all sin.

While the above hymn was being sung, some years since by some Christian friends in Montreal, a military officer present, Capt. L—, said, "I should like to have that hymn sung by six young men as they lower me into the grave." He soon after died, and his request was complied with.

The Quaker Poet.

Bernard Barton, often called the "Quaker poet," gave in a letter the following account of a scene which occurred at the funeral of a young lady in 1841.

"When the usual service was ended, the clergyman stated that it was the wish of the deceased, or rather of her relatives, that a little hymn which had ever been a great favorite of hers, should be sung on this occasion, and he had much pleasure in complying with the request. After a few minutes, way

was made for the children of the village school, which this esteemed girl had almost made and managed, to come up to the grave side,—about twenty or twenty five little things, with eyes and cheeks red with crying. I thought they could never have found tongues, poor things! but once set off, they sung like a little band of cherubs. What added to the effect of it; to me, was that it was a little almost forgotten hymn of my own, written years ago, which no one present, but myself, was at all aware of." *Belcher's Hist. Sketches of Hymns.*

It would have added much to the interest of this occurrence, had the hymn sung on this occasion been given.

The Dying Song.

Rev. Benjamin Beddome, an English clergyman, who fell asleep in Jesus, Sept. 3, 1795, in the 79th year of his age, was found composing, only an hour before his death, a hymn, of which he wrote,—

"God of my life and of my choice,  
Shall I no longer hear thy voice?  
Oh, let the source of joy divine  
With rapture fill this heart of mine."

"Thou openedst Jonah's prison doors,—  
Be pleased, O Lord, to open ours!  
Then will we to the world proclaim  
The various honors of thy name."

Lines Posted on a Clock.

Rev. John Berridge, who died Jan. 22, 1793, wrote the following lines, and posted them on his clock:

"Here my master bids me stand  
And mark the time with faithful hand:  
What is his will is my delight,—  
To tell the hours by day and night.  
Master be wise, and learn of me  
To serve thy God as I serve thee."

Confidence in Christ.

When Rev. James Boden, who died in England in 1841, was suffering his last illness, a friend remarked to him one day that the sun shone very beautifully; to which he replied with delightful emphasis:—

"He is my Sun, though he forbear to shine:  
I dwell forever on his heart, forever he on mine."

"Wesley's famous Hymn."

In the Upper House of Convocation, consisting of the Bishops of the Church of England, which has lately met, it was proposed to guard against heresy by adopting an authorized collection of hymns to be used in all the churches. During the debate the Bishop of Litchfield referred to the universality and influence of Mr. Wesley's Collection throughout all the world, and related an incident which took place in Cornwall. At the Land's End, on that western point where the visitor has a sea on either hand, Dr. Lonsdale was told by his guide, a Cornish mariner, "It was here that Wesley wrote his famous hymn." "What hymn?" asked the bishop. "Surprised at his lordship's ignorance, the man replied, 'Why the hymn on the 61st page.'" The prelates of the Upper House smiled benignly. But none acquainted with the hymn can doubt the pertinency of the bishop's anecdote. We give a couple of verses.

"Thou God of glorious majesty,  
To thee, against myself, to thee,  
A worm of earth, I cry:  
A half-awakened child of man,  
An heir of endless bliss or pain,  
A sinner born to die!

"Lo! on a narrow neck of land  
Twixt two unbounded seas I stand,  
Secure, insensible;  
A point of time, a moment's space,  
Removes me to that heavenly place,  
Or shuts me up in hell."

The Fount of Blessing.

It is related of Rev. Robert Robinson, author of the hymn commencing with,

"Come, thou Fount of every blessing,  
That in the latter part of his life, when he seemed to have lost much of his former devotional feeling, he was traveling in a stage coach and was asked by a lady his opinion of this hymn; which she said she had just been reading. The parties were strangers to each other, and Mr. Robinson waived the subject; but the lady soon returned to it, when, overcome by his feelings, he burst into tears, and said, "Madam, I am the poor unhappy man who composed that hymn many years ago, and I would give a thousand worlds, if I had them, to enjoy the feelings I then had."

Bethel.

The modern town is a small village fifteen miles north of Jerusalem, and called by the Arabs Bieten. It stands on a low ridge between two valleys which terminate into Wady Suwein. To the east is the mountain range on which Abraham pitched his tent, and from which he saw Mount Zion and his southern inheritance. At the base of the mountain in the western valley is a noble fountain enclosed with

in an oblong basin three hundred and fourteen feet long, and two hundred and seventeen feet wide. Its walls are formed of massive stones, still retaining their place; but owing to years of disuse, it is overgrown with grass, and beautiful flowers bloom around the spring. In a vale so retired and beside these refreshing fountains, perhaps Jacob lay down to sleep, when the pilgrim sleeper had the resplendent vision of the Ladder. We looked up into these same skies to see the angels and hear the rustling of their wings, hoping, as of old, to behold the ladder on which to ascend to purer worlds. But the skies were sealed, the vision was withdrawn, and faith, and love, and prayer, were the only steps we could find on which to reach our God.

We searched for the old oak tree under which Jacob, after the lapse of thirty years returning to the same spot, buried Rachel's faithful nurse Deborah, and we looked for the pillar he set up, calling it El-beth-el. But time has wrought his change of ruin here; and neither the graves of the good, nor the altars of God, nor the school of the prophets, nor Jeroboam's idol temple could be found. Prophecy has been fulfilled: "And Bethel shall come to naught."—*Rev. J. P. Newman.*

EDITORIAL WISDOM.—The Nashville Christian Advocate says with great truth: "To get up a fuss, an interesting squabble, is very easy. Our experience is that this could be done any week of the year. Elements are always at hand which need only to be cast into the paper to make a flare-up. Then times would be lively. The editor would be gloriously visible, marching up and down his columns like an Irish constable in a row, baton in hand, commanding the peace, begging brethren to be reconciled, explaining his position, defending himself from misrepresentations, replying to personal attacks, and such like. But would all this be to the edification of the Church? Peace in the Church, like health in the body, is not noisy, not demonstrative. There is not much self-consciousness in such a state, not much visibility; but things move along quietly, and there is solid prosperity."—*Richmond Religious Herald.*

There is much truth in the above. It is very easy for any one so disposed to get into a difficulty; but we have long been satisfied that it is wiser not to notice the little things in our pathway, which might be magnified and made large ones. The Hon. Wm. H. Seward, the Secretary of State under the new administration, is a remarkable instance of this. It is said that he has never been known to notice or reply to any reproachful allusion to himself, during his entire congressional career. On one occasion, when he was expected to speak in the senate, the one who preceded him in the debate indulged in the most violent and rancorous disparagement and abuse of him! Mr. Seward sat and listened to it, much of the time twirling his spectacles, and sometimes writing down an occasional thought, with apparent indifference to what was said; and when he arose to speak, he confined himself strictly to the argument, and made no allusion whatever to his opponent's abuse; who was thus effectually silenced. When asked on one occasion, how he was able to pass unnoticed the mass of abuse he was so often subjected to, his reply was in the words of Cowper:

"A decent well bred man  
Will not insult me, and no other can."

SUSPENSION OF NEWSPAPERS.—The New York Daily News has suspended publication for the present.

The New Hampshire Gazette, published at Portsmouth, one hundred and five years old, is discontinued. The circulation of the Dubuque Herald has been interdicted in St. Louis by order of the Provost Marshal. The Rev. Sabin Hough, editor of the Cincinnati "Banner of Reunion," was arrested not long since, and the paper suppressed. Mr. McMasters, editor of the Freeman's Journal and Freeman's Appeal, New York, has been arrested. On the morning of Sept. 19th, the United States Marshal seized the office of the Louisville Courier, arrested ex-Gov. Morehead, Reuben T. Murrett, one of the proprietors of the Courier, and Martin W. Barr, telegraphic news reporter for the New Orleans press, on charges of treason or complicity with treason.

There is not a spider hanging on the king's wall but hath its errand: there is not a nettle that groweth in the corner of the church-yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank, and to be a nothing.—*Spurgeon.*

SIN.—The Presbyterian Banner regards the following definition of sin attributed to the oldest Theological Seminary in New England, as the very latest improvement in theology:—"Sin is a disturbance of the balance of our moral sensibilities."



## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 12, 1861.

## Providence Prospers Honesty.

A TRUE STORY.

A poor boy, about ten years of age, entered the warehouse of a rich merchant, Samuel Richter, in Dantzic, and asked the book keeper for alms. "You will get nothing here," grumbled the man; "so be off!"

Weeping bitterly, the boy glided toward the door, and at that moment Herr Richter entered.

"What is the matter here?" he asked, turning toward the book-keeper.

"A worthless beggar boy," was the man's answer, and he scarcely looked up from his work.

In the meanwhile Herr Richter glanced toward the boy, and remarked that, when close to the door, he picked up something from the ground.

"Ha! my little lad, what is that you picked up?" he cried. The weeping boy turned and showed him a needle.

"And what will you do with it?" asked the other.

"My jacket has holes in it," was the answer. "I will sew up the big ones."

Herr Richter was pleased with the reply, and still more with the boy's innocent, handsome face.

"But are you not ashamed," he said, in a kind, though serious tone, "you, so young and hearty, to beg? Can you not work?"

"Ah, my dear sir," replied the boy, "I do not know how, and I am too little yet to thrash or fell wood. My father died three weeks ago, and my poor mother and little brothers have eaten nothing these two days. Then I ran out in anguish, and begged for alms. But alas! a single peasant only gave me yesterday a piece of bread. Since then I have not eaten a morsel!"

It is quite customary for beggars by trade to contrive tales like this, and thus harden many a heart against the claims of genuine want. But this time the merchant trusted the boy's honest face. He thrust his hand into his pocket, drew forth a piece of money, and said:

"There is half a dollar. Go to the baker's, and with half the money buy bread for yourself, your mother, and brothers; but bring the other half to me."

The boy took the money and ran joyfully away.

"Well," said the surly book keeper, "he will laugh in his sleeve and never come back again."

"Who knows?" replied Herr Richter; and as he spoke he beheld the boy returning, running quickly, with a large lot of black bread in one hand and some money in the other.

"There, good sir," he cried, almost breathless, "there is the rest of the money." Then, being very hungry, he begged at once for a knife to cut off a piece of the bread. The book keeper reached him in silence his pocket-knife.

The lad cut off a slice in great haste, and was about to bite upon it. But suddenly he bethought himself, laid the bread aside, and folding his hands, rehearsed a silent prayer. Then he fell to his meal with a hearty appetite.

The merchant was moved by the boy's unaffected piety. He inquired after his family at home, and learned that his father had lived in a village about four miles from Dantzic, where he owned a small house and farm. But his house had been burned to the ground, and much sickness in his family had compelled him to sell his farm. He had then hired himself out to a rich neighbor; but before three weeks were at an end he died, broken down by grief and excessive toil. And now his mother, whom sorrow had thrown upon a bed of sickness, was, with her four children, suffering the bitterest poverty. He, the eldest, had resolved to seek assistance, and had gone at first from village to village, then had struck into the high road, and at last, having begged every where in vain, had come to Dantzic.

The merchant's heart was touched. He had but one child, and the boy appeared to him as a draft at sight which Providence

had drawn on him as a test of his gratitude.

"Listen, my son," he began; "have you then really a wish to learn?"

"Oh, yes, I have indeed!" cried the boy. "I have read the catechism already, and I should know a good deal more, but at home I had always my little brother to carry, for my mother was sick in bed."

Herr Richter suddenly formed his resolution.

"Well, then," he said, "as you are good, and honest, and industrious, I will take good care of you. You shall learn, have meat and drink and clothing, and in time earn something more. Then you can support your mother and brothers also."

The boy's eyes flashed with joy; but in a moment he cast them to the ground again, and said, sadly, "My mother all this while has nothing to eat."

At this instant, as if sent by Providence, an inhabitant of the boy's native village entered Herr Richter's house. The man confirmed the lad's story, and willingly consented to carry the mother tidings of her son Gottlieb, and food and a small sum of money from the merchant. At the same time Herr Richter directed his book-keeper to write a letter to the pastor of the village, commending the widow to his care, with an additional sum for the poor family, and promising future assistance.

As soon as this was done, Herr Richter at once furnished the boy with decent clothes, and at noon led him to his wife, whom he accurately informed of little Gottlieb's story, and of the plan he had formed for him. The good woman readily promised her best assistance in the latter, and she faithfully kept her word.

During the next four years, Gottlieb attended the schools of the great commercial city; then his faithful foster-father took him into his counting-room, in order to educate him for business. Here, as well as there, at the writing-desk as on the school bench, the ripening youth distinguished himself, not only by his natural capacity, but by the faithful industry with which he exercised it. With all this, his heart retained its native innocence. Of his weekly allowance, he sent the half regularly to his mother until she died, after having survived two of his brothers. She had passed the last years of her life, not in wealth, it is true, but, by the aid of the noble Richter and of her faithful son, in a condition above want.

After the death of his beloved mother, there was no dear friend left to Gottlieb in the world except his benefactor. Out of love for him he became an active, zealous merchant. He began by applying the superfluity of his allowance, which he could now dispose of at his pleasure, to a trade in Hamburg quills. When he had gained about a hundred and twenty dollars, it happened that he found in his native village a considerable quantity of hemp and flax, which was very good and still to be had at a reasonable price. He asked his foster-father to advance him two hundred dollars, which the latter did with great readiness. And the business prospered so well that, in the third year of his clerkship, Gottlieb had already acquired the sum of five hundred dollars. Without giving up his trade in flax he now trafficked also in linen goods, and the two combined made him, in a couple of years, a thousand dollars richer.

This happened during the customary five years of clerkship. At the end of this period, Gottlieb continued to serve his benefactor five years more, with industry, skill, and fidelity; then he took the place of the book-keeper, who died about this time, and three years afterward he was taken by Herr Richter as a partner into his business, with a third part of the profits.

But it was not God's will that this pleasant partnership should be of long duration. An insidious disease cast Herr Richter upon a bed of sickness, and kept him for two years confined to his couch. All that love and gratitude could suggest Gottlieb now did to repay his benefactor's kindness. Redoubling his exertions, he became the soul of the whole business, and still he watched long nights at the old man's bedside, with his grieving wife, until in the sixty-fifth year of his age, Herr Richter closed his eyes in death.

Before his decease he placed the hand of his only daughter, a sweet girl of two-and-twenty years, in that of his beloved

foster-son. He had long looked upon them both as his children. They understood him; they loved each other, and in silence, yet affectionately and earnestly, they solemnized their betrothal at the bedside of their dying father.

In the year 1828, ten years after Herr Richter's death, the house of Gottlieb Bern, late Samuel Richter, was one of the most respectable in all Dantzic. It owned three large ships, employed in navigating the Baltic and North, and the care of Providence seemed to watch over the interests of their worthy owner—for worthy he remained in his prosperity. He honored his mother-in-law like a son, and cherished her declining age with the tenderest affection, until, in her two-and-seventieth year, she died in his arms.

As his own marriage proved childless, he took the eldest son of each of his two remaining brothers, now substantial farmers, into his house, and destined them to be his heirs. But in order to confirm them in their humility, he often showed them the needle which had proved such a source of blessing to him, and bequeathed it as a perpetual legacy to the eldest son in the family.

It is but a few years since this child of poverty, of honesty, industry, and of misfortune, passed in peace from this world.

"Mark the perfect man, and behold the upright, for the end of that man is peace," Psalm 37.—Mrs. St. Simon.

## The Roman Soldier and the Children of Jerusalem.

CHILDREN.—  
Roman soldier, tell us true,  
What sort of a watch on guard are you?  
The sepulchre, sealed safe at night,  
How came it empty at morning light?

Why, Peter and Andrew, James and John;  
They came by night, removed the stone,  
And long before the break of day,  
They stole His body far away.

CHILDREN.—CHORUS.

Fie, old Roman, why tell a lie? For  
Christ is risen, Christ is risen indeed.  
Hallelujah, hallelujah, hallelujah, Amen.

II.—CHILDREN.

Roman soldier, tell us, then,  
Why slew you not those thieving men?  
Were a few unarmed Jews too hard  
For a veteran, mail-clad, Roman guard?

SOLDIER.

O no! you Jews we never fear;  
But we had no chance for sword or spear,  
For up so softly they did creep,  
While we were all of us last asleep.

CHILDREN.—CHORUS.

Fie, old Roman, why tell a lie? For  
Christ is risen, &c.

III.—CHILDREN.

Roman soldier, if you were  
All fast asleep, as you declare,  
How could you know, or see, or say,  
Who 'twas that stole the Lord away?

SOLDIER.

Old Annas and Caiaphas told me so;  
The truth they wished that none should know;  
They gave me, therefore, silver and gold,  
To tell the story I have told.

CHILDREN.—CHORUS.

Fie, old Roman, why tell a lie? For  
Christ is risen, &c.

IV.—CHILDREN.

Roman soldier, tell no more  
The stories you have told before—  
Too foolish to deceive our youth!  
But tell us now the simple truth.

SOLDIER.

An earthquake rolled the stone away;  
Half dead with fear we Romans lay;  
While, like full sunrise at midnight,  
Christ rose, and glided from our sight.

CHILDREN.—CHORUS.

Aye, old Roman, why tell a lie? For  
Christ is risen, &c.

V.—CHILDREN.

Roman soldier, your own eyes  
Have seen our Lord and God arise;  
How can you, now that He is known,  
Still worship gods of wood and stone?

SOLDIER.

We Romans conquer where we come;  
But Christ hath power to vanquish Rome;  
My idols all I cast away—  
Christ's soldier till my dying day!

CHILDREN.—CHORUS.

Right, old Roman, fight for THE LIGHT! For  
Christ is risen, &c.

IMPORTANT INQUIRIES.—Are you a Christian? If

not, do you ever expect to be? If so, when? If God should soon call you to your final account, what reason could you give for being impenitent? Might you not be a Christian now? Delay not then to seek salvation now, lest you should put it off too late.

Receive these questions kindly from one who may never meet you till the day of judgment. Think of them seriously, think prayerfully, think now, act now.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

K. A. Hunt. It was rec'd Sept. 12, and paid to April 1, 1862.

R. Kitchen. Yours was received; but the bill being on a Kentucky bank is of no value here, and we return it to you. A. W. has not, nor the others.

J. Litch. Have charged you and cr. Mrs. Dawson 50 c to 1036—leaving \$1 due; Geo Egge 50 cts to 1062; J Estlin \$1 to 1075; Mrs L Eccles 1075; and \$1 to C Lane, to 1023—leaving \$2 due at end of year.

G. R. Clough. The \$1 was rec'd and cr. to 1075. It has not been stopped, but is sent regularly, as heretofore.

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.—Paid on the above, by those who have done so.

"A Friend of the cause".....\$10.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.....5.00  
Stephen Sherwin, Grafton, Vt.....1.00  
Martin L. Jackson, Milesburg, Pa.....2.00

My Post office address in future will be Yarmouth, Me.  
O. R. FASSETT.

My P. O. address is Rouses Point, Clinton Co., N. Y.  
DANIEL T. TAYLOR.

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Waterbury, Vt.....D. Bosworth  
Worcester, Mass.....Benjamin Emerson

## RECEIPTS.

UP TO TUESDAY, OCT. 8.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

A. G. Hudson 1088, A. A. Thayer 1041, J. H. Lang 1058,

J. V. Pinto 1075, Mrs E. Weaver 1088, R. W. Emerson 1075

E. Shepherd 1089, M. Peck 1075, S. Huff 1075, D. W. Boss 1075—each \$1.

C. F. Stevens 1082, \$2.

E. Dunham 1094, \$3.

N. Woodman 1062, \$1.50.



## MILLENNIUM

VOLUME XXII. NO. 42.

“The writers of the Church tell us that in the latter days the city of Rome will probably become apostate from the Church and vicar of Jesus Christ; and that Rome will again be punished, for he will depart from it; and the judgment of God will fall on the place from which he once reigned over the nations of the world. For what is it that makes Rome sacred, but the presence of the vicar of Jesus Christ? What has it that it should be dear in the sight of God, save only the presence of the vicar of his Son? Let the Church of Christ depart from Rome, and Rome



will be no more in the eyes of God than Jerusalem of old.

"The apostacy of the city of Rome from the vicar of Christ, and its destruction by Antichrist, may be thought so new to many Catholics that I think it well to recite the text of theologians in the greatest repute. First Malvenda, who writes expressly on the subject, states as the opinion of Ribera, Gaspar Melus, Viegas, Suarez, Bellarmine, and Bosius that Rome shall apostatize from the faith, drive away the vicar of Christ, and return to its ancient paganism. Malvenda's words are: 'But Rome itself in the last times of the world will return to its ancient idolatry, power, and imperial greatness. It will cast out its pontiff, altogether apostatize from the Christian faith, terribly persecute the Church, shed the blood of the martyrs more cruelly than ever, and will recover its former state of abundant wealth, or even greater than it had under its first rulers.'

"Lessius says: 'In the time of Antichrist, Rome shall be destroyed as we see openly from the thirteenth chapter of the Apocalypse;' and again: 'The woman whom thou sawest is the great city, which hath kingdom over the kings of the earth, in which is signified Rome in its impiety, such as it was in the time of St. John, and shall be again at the end of the world.' And Bellarmine: 'In the time of Antichrist, Rome shall be desolated and burnt, as we learn from the sixteenth verse of the seventeenth chapter of the Apocalypse.' On which words the Jesuit Erbermann comments as follows: 'We all confess, with Bellarmine, that the Roman people, a little before the end of the world, will return to paganism, and drive out the Roman Pontiff.'

### Gems from Trapp.

BORN 1602, DIED, 1669.

1. Truth is the daughter of time; it will not always lie hid.

2. Crosses come thick;—be patient!

3. Let us labour to be like unto angels, "strengthened with all might," walking about the world as conquerors, able to do all things through Christ who strengtheneth us.

4. Let no man envy others their better parts or places, since they have them on no other condition but to be put upon greater temptations, hotter services. If we could wish another man's honor, when we feel the weight of his cares, as David once did of Saul's armor, we should be glad to be in our own coat.

5. We know not what we lose by making haste, and not holding up our hands as Moses did, to the going down of the sun. If God have begun to enlarge us, he will in due time do it to the full, if we should not be in straits sometimes.

6. David saw the features of his friend Jonathan in lame Mephibosheth, and therefore loved him. He forgave Nabal at Abigail's intercession, and was pacified towards Absalom at Joab's. Pharaoh favored Jacob's house for Joseph's sake; shall not God do as much more for Jesus' sake? Joseph was well pleased with his brethren when they brought Benjamin. Bring but the child Jesus in our arms, as Simon did, and he cannot but smile upon us. Were he never so much displeased before, yet, upon the sight of this his well-beloved Son, in whom he is well pleased, all shall be calm and quiet as the sea when once Jonah was cast into it.

7. Endure hardness. Never dream of a delicacy. Think not to find God in the gardens of Egypt, whom Moses found not but in the burning bush. Many love Canaan, but loathe the wilderness; commend the country, but look upon the conquest as impossible; would sit in the seat of honor with Zebedee's children, but not drink the cup of affliction.

8. No wearing the crown, but by bearing the cross first. Christ himself was not glorified, till first crucified.

9. "And He will thoroughly purge his floor." That is, his Church, called God's threshing-floor in Isaiah, because usually threshed by God with the flail of affliction. That is the way by which, or whereby, the Lord Christ doth purge his people, and separate between the son whom he loves and the sin which he hates. We may observe in this the difference between Christ and the

tempter. Christ hath his fan in his hand, and he fanneth us; the devil has a sieve in his hand, and he sifteth us. Now, a fan casteth out the worst, and keepeth in the best; a sieve keepeth in the worst, and casteth out the best. So Christ and his trials purgeth chaff and corruption out of us, and nourisheth and increaseth his graces in us. Contrariwise, the devil, what evil soever is in us, he confirmeth it; what faith or good thing soever, he weakeneth it.

10. When faith heals the conscience, and grace husheth the affections, and composeth all within, what should ail such a man not to be perpetually merry?

### Influence of Smiles.

A smile is indeed a thing of beauty.—Whether living on the face of gladsome youth or flickering on the dying features of worn out age, it holds its beauty still. Whether making loveliness yet more winsome, or rendering ugliness less repulsive than its wont, a smile yet holds its nature—yet it is beautiful. Magic lurks therein, and sways the human heart as words never can—quickens its quiet pulse, or soothes and calms the hurried throb as they may need. And beneath the encouraging influence of one sweet upholding smile the heart itself may change its mood—may yield its evil intent, if not cast out forever its evil promptings and its dark propensities.—And so may the smiles of derision madden beyond what the utmost words can do, even as the smiles of praise will spur humanity to great and noble deeds beyond the approach of all other promptings. Its silent power sinks in the heart, and heals some new made thrust, as sweetly and as gently as falls the dew from heaven. And the smile of love? It beams in the mother's eyes, as she sees beauty in her infant's face, and a silent laugh of unknown joy from her darling babe. It plays with stronger and more thrilling magic on the maiden's lovely countenance, as her heart's idol meets her far-seeing eye, and draws near to let her look of love lose none of its precious value in needless distance between them. And with deeper, purer joy, it comes to the wife's glad face when her husband's fond gaze tells her how much is gained since he first called her wife. Holy, beautiful indeed, are the smiles of fathomless and perfect love. Too seldom, indeed, does it live—too seldom lightens heavy cares and earthly sorrows. Too seldom does it have birth—too often does it soon leave life's pathway, even if fairly born and dearly welcomed there.

### What is Faith?

"Faith," says the word of God, "is the substance of things hoped for, the evidence of things not seen." Perfect definition! Man might exhaust the resources of his mind, and cover pages of print with explanations, and yet fail to give a definition so full and clear. Faith! the radiant witness, which is our best proof while here, that we belong to an unseen Saviour. Faith! The golden cord which binds every believer to that glorious One in our nature, who stands interceding for us at the right hand of God. Faith! the lamp which lights us through the shadows of earth, through the tangled paths and marshy pools, through the thickening mists of the last dark valley, until we stand among the mighty hosts, white-robed and star-crowned in the Father's house.

"Increase our faith," was the prayer of the disciples. Oh! what disciple has not need often to put up that petition to the Master? Troubles darken the sunlight. Sorrows come. Death changes the household song to a dirge. Peace folds her wings no more beside our hearth. The fine gold of earthly affection becomes dim. Moth and rust do as they list with our pleasures. "Lord, increase our faith."

Perhaps it is just the other way. Our bark is floating softly over sunny seas. Breeze and billow sing a lullaby in pleasant harmony. Fragrance of flowers and music of birds are borne from the summer banks beyond us. Then is the hour of danger. We "take no thought then of the morrow," though the little cloud so low in the horizon may mean a storm, and the pleasant undertone that makes such a sweet accompani-

ment to our songs may be the distant roar of breakers. O Christians! "at ease in Zion," pray for faith in the hour of prosperity.

A native of the bleak little island of St. Kilda, to the north of Scotland, was going for the first time to sunnier clime southward. As he gazed for the first on the green meadows and waving grain, his face showed delight and pleasure. Some of his fellow-travellers enjoyed his astonishment. "Saw you ever so fair a land?" they asked.

"Nay," said the islander, "there was naught like this in St. Kilda."

"Heard you ever of God," asked they, "in St. Kilda?"

"Of God! in my own St. Kilda, no one can forget God, for we hang continually upon his arm."

There was truth in the words of the simple-hearted islander. When a storm comes at sea, and the vessel rocks to and fro, and even brave old sailor-faces blanch, then, as by instinct, the most reckless call upon God. Then the most heedless plead the prayer: "Is thine arm shortened that it cannot save?" As the little one runs to its mother at nightfall so, when darkness gathers, we mortals fly to God.

### Fall of an Aerolite.

Mr. Denham, Chorley Rectory, near Lancaster, England, sends the following letter to the London Times:—"I was this day a witness of the fall of an aerolite of, I believe, unprecedented size. As I was driving my wife and children in the vicinity of my house, a rushing sound gradually increasing in intensity made itself heard until at last, with a roar and a scream, which still seem to ring in my ears, a flaming mass plunged itself upon the road at the distance of a few yards from my pony's head. My wife and two children were naturally much alarmed, so I directed some haymakers, who were at work in an adjoining field to dig for it, while I drove to a friend's house close by. The pony broke out into a profuse perspiration, trembled all over and showed every sign of the greatest terror. On my return to the spot, after an absence of about twenty minutes, I found that the laborers had succeeded in disinterring what proved a most magnificent aerolite, of such a size and weight as I do not believe to be on record. Its shape is an irregular ellipse, the major axis being 11 3/4 inches, the minor axis 7 5/8 inches; the weight is 83 1/2 pounds. The men who dug it up informed me that it had buried itself nearly six feet in the ground, and was red hot when they reached it. Indeed when I returned, it was too hot to be touched with impunity by the naked hand. While cooling, the crystals assumed, while constantly changing, the most beautiful prismatic hues."

Mr. J. H. Gladstone comments on the Rev. A. H. Denham's narrative of the fall of the aerolite. The unusual size of the meteoric stone "is not," he says, "unprecedented, for, besides the stone 'as big as a cart' that fell at Egospotamos, and other ancient instances, and the thousands of shivered pieces that fell from the great meteorites of L'Aigle, in France, and Weston, in Connecticut, there is in the British Museum a lump of meteoric iron from Plata two feet long, and said to weigh fourteen hundred pounds. Whatever the ultimate destination of the stone that buried itself at the pony's feet, it is to be hoped that such a fine specimen will be carefully preserved. . . . It will be well, also, if Mr. Denham could ascertain the angle at which it struck the ground, and the point of the compass from which it proceeded, as well as the nature of the soil that it penetrated for six feet—points of great interest, as bearing on the origin and velocity of these occasional visitors of the earth."

### A Mother's Warning.

We cannot refrain from publishing the following simple yet touching letter found in possession of a post office clerk recently arrested and now confined in prison, for an extensive embezzlement of money letters, in the post office in which he was employed, in one of our principal cities. It was written but a few weeks previous to his de-

tection. How prophetic are its words, and how pure the love of a mother! Had the timely admonition here tendered been heeded in season, the unfortunate son might now have been administering to the comfort and happiness of this dearest of earthly friends, instead of consigning her to the chamber of sorrow, and perhaps to a premature grave.

Although these solemn words of a mother's warning proved insufficient to arrest the downward course of her wayward son, we trust they may have the effect to deter others who may be placed under circumstances of responsibility and temptation, from venturing upon a similar course of dissipation and ruin.

Upon the envelope of the letter, were the following words: "Not to be opened nor read until you are in your room."

D— Aug. 4, 1861.

My Dear Son: After I returned home yesterday from B—, I felt sad and had a sleepless night, and I decided this morning to write you, and earnestly request you to read it calmly, and think seriously upon it. You wonder why I feel sad. It is because I think, George, that you are going too fast, and am fearful that unless you pause, and follow my advice, you will be ruined. Now don't start, nor condemn your poor mother, for I love you, and it is my earnest desire and prayer that you may be happy. In the first place, Mr. J— has opposed your going there on the Sabbath day, and unless you relinquish your going there every day or evening, he will oppose you. Now it is your duty to keep away at least three evenings in the week. Stay at home, retire early, in order to give you strength for your duties at the post office, and besides appearances will be for your benefit, and you will perform your duties better. If you will reflect but for a moment, you will see that I am right, for I have experience and can understand propriety better than you can in this case, because you are carried hastily away by the impulse of the moment.

Depend upon it I am right, and you will say so. Again, I am sad because you are spending too much money. You must be more prudent, or you will get into debt and lose your place. Think of it.

You must change, become sober minded, and lead a different life, and then you will be happy. O, my dear son, follow my advice, and make your poor afflicted mother happy by a noble and virtuous career. You are not a child, and should put away childish things, and be a man, a man of fixed principles, doing what is right, and shunning what is wrong, and by so doing you will establish a good name, which is precious. I again request you to save all the money you can, not so much on my account as on your dear brother's. We don't know but that he may come home from the war sick or wounded, and he will have to depend on you, and for every dollar you save for him, he will give you two. I write this for your own welfare and happiness. Think of it. Take my advice and seek aid from your Heavenly Father, by prayer, night and morning, and ere long you will have cause to thank your Affectionate Mother.

—Holbrook's U.S. Mail.

(Original.)

### Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NUMBER XXV.—INDIAN TESTIMONY.

It has been shown in a previous number that Eliot, "the apostle to the Indians," and his fellow-laborers, did not fail to instruct the converted natives in the doctrine of our Lord's second coming, the resurrection of the just, and the things of the immortal kingdom. How literally and truly these converts clung to the views in a real sense is seen by the following, which I glean from "Experience Mayhew, M.D., Indian Convert; or some account of the lives and dy-



ing speeches, &c., of the Christian Indians on Martha's Vineyard, 12 mo. 310 pp. London, 1727." Mayhew was a missionary and preacher on the island, who, in recording an account of the "godly ministers" among the Indians, gives us the following concerning Hiacoomes, who was the first Christian Indian and minister on the Vineyard in 1642, and who was ordained by such noted divines as John Eliot and John Cotton. Mr. Mayhew, it is said, being present at the funeral of Hiacoomes' child "made a speech concerning the resurrection of the godly and their children to Life Eternal at the last day; which great truth these good people (the Indians) believing, mourned not as those that had no hope were wont to do," by which it would seem that the scriptural doctrine of the re-living of the dead was made the theme at funerals, and which doctrine being heartily "believed" by the simple natives, without any caviling or mystifying, was to them a source of great comfort. How different from funeral occasions now, when the dead are passed at once into glory, and the resurrection is scarcely mentioned as the believer's hope!

This took place in 1650; and to confirm this testimony it is said at the death of Jackan-ash, another Indian preacher, our Hiacoomes himself preached his funeral sermon, whereupon Mr. Mayhew, who was present, took down and recorded the following strain, expressive of his faith:

"Here, said he, is my deceased brother. Paul said this body is sown in corruption, but it shall be raised in strength. Now it is a pitiful mean body, but then it shall be a glorious body; yea, however, this body shall be consumed, and be as if it had never been, as it were turned into nothing, yet the power of God shall bring it forth again and raise it up an excellent and glorious body. Yea this body is now a precious body; for example's sake, though this body is but one, yet there are many people round about come together to see it sown. But if a man should go about to put one grain of wheat into the ground, there would not be so many people present at the doing of it as there are at the interring of this one body. And as you see there are many people present at the burial of this body, so shall there be many people present at the resurrection also. But it shall not be then as you see it is now; now every one is diversely appareled,—some after one manner and some after another, but all after a pitiful mean sort; but the righteous at the resurrection shall have all one uniform." Having finished his speech,—writes Mayhew, Hiacoomes repeated at the grave these words, "This is the last work man can do for him, the next work God himself will do." Our informant also testifies that "when the Indian preacher spoke of the resurrection, he uttered himself with such fervency and confidence as would have become one who had himself actually seen the dead raised!" p. 11.

Hiacoomes died in 1690, at a great age, after having done immense good among his people, and is described by his biographer Henry Whitefield, as being "of prompt understanding, of a sober and moderate spirit, and a man well reported." We think modern white preachers, who seldom if ever preach a sermon on the literal resurrection of the dead, who hardly believe the doctrine or grasp it in its full blessedness themselves, and so fail to present it as a source of comfort and hope to the mourner, might learn something of this "Poor Indian."

Many thousands of the Indians were converted to Christ in the seventeenth century, whose hope evidently lay in the resurrection at the coming of the Lord. Blessed Hope!

### Specimen of Welsh Preaching.

At a meeting of ministers at Bristol, the Rev. Mr.—invited several of his brethren to sup with him; among them was the minister officiating at the Welsh meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different strains of public preaching. When several had given their opinion and had mentioned some individuals as good preachers, and such as were models as to style

of composition, &c., Mr.—turned to the Welsh stranger and solicited his opinion. He said he felt it to be a privilege to be silent when such men were discoursing, but he felt it a duty to comply with this request. "But," said he, "if I must give my opinion, I should say that you have no good preachers in England." "No," said Mr. L. "No," said he; "that is, I mean no such preachers as we have in the Principality." "I know," said Mr. L., "you are famous for jumping in Wales, but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their characters." "Indeed," said the Welshman, "you would jump too, if you heard and understood such preaching." "Why," said Mr. L., "do you think I could make them jump, if I were to preach to them?" "You make them jump!" exclaimed the Welshman. "You make them jump! A Welshman would set fire to the world while you were lighting your match." The whole company became very much interested in this new turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the Principality. "Specimen," said he, "I cannot give you; if John Elias were here, he would give you a specimen indeed—oh! John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh no!" said he, "I cannot do justice to it;—besides, do you understand the Welsh language?" They said, "No, not so as to follow a discourse." "Then," said he, "it is impossible for ye to understand it, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh!" said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welshman can conceive;—I cannot give you a specimen in English without spoiling it." The interest of the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language. "Well," said the Welshman, "if you must have a piece, I must try, but I don't know what to give you. I do not recollect a piece of John Elias; he is our best preacher; I must think a little; well, I recollect a piece of Christmas Evans. Christmas Evans was a good preacher, and I heard him a little time ago at an association of ministers. He was preaching on the depravity of man by sin—of his recovery by the death of Christ,—and he said:

"Brethren, if I were to represent you in a figure, the condition of man as a sinner, and the means of his recovery by the cross of Jesus Christ, I should represent it somewhat in this way. Suppose a large graveyard surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave—the graveyards to swallow them and they must all die. There is no balm to relieve them—no physician there—they must perish. This is the condition of man as a sinner—all, all have sinned, and the soul that sinneth it shall die. While man was in this deplorable state, Mercy, the darling attribute of Deity, came down and stood at the gate, looked at the scene and wept over it, exclaiming, 'Oh that I might enter, I would bind up their wounds—I would relieve their sorrows, I would save their souls!' While Mercy stood weeping at the gate, an embassy of angels, commissioned from the court of heaven to some other world, passing over, paused at the sight, and heaven forgave that pause; and seeing Mercy standing there, they cried, 'Mercy, Mercy, can you not enter? Can you look upon this scene and not pity? Can you pity and not relieve?' Mercy replied, 'I can see; and in tears she added, 'I can pity but I cannot relieve.' 'Why can you not enter?' 'Oh!' said Mercy, 'Justice has barred the gate against me, and I cannot, must not unbar it.' At this moment Justice himself appeared, as it were, to watch the gate. The angels inquired of him 'Why will you not let mercy in?' Justice replied, 'My law is broken, and it must be honored. Die they or Justice must!' At this, there appeared a form among the angelic band, like unto the

Son of God, who addressing himself to Justice, said, 'What are thy demands?' Justice replied, 'My terms are stern and rigid—I must have sickness for their health—I must have ignominy for their honor—I must have death for life.' 'Without shedding of blood there is no remission,' Justice said the Son of God, 'I accept thy terms. On me be this wrong, and let Mercy enter.'—'When,' said Justice, 'will you perform this promise?' Jesus replied, 'Four thousand years hence upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.' The deed was prepared, and signed in the presence of the angels of God—Justice was satisfied and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets; by them it was preserved till Daniel's seventy weeks were accomplished; then, at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed. 'Where,' said Justice, 'is the Son of God?' Mercy answered, 'Behold him at the bottom of the hill, bearing his own cross;' and then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping church. Justice immediately presented him with the deed saying, 'This is the day when this bond is to be executed.' When he received it, did he tear it in pieces and give it to the winds of heaven? No, he nailed it to his cross, exclaiming, 'It is consummated.' Justice called on holy fire to come down and consume the sacrifice. Holy fire descended—it swallowed his humanity, but when it touched his Deity it expired! and there was darkness over the whole heavens: but 'Glory to God in the highest; on earth peace, good will to men.'

"This," said the Welshman, "this is but a specimen of Christmas Evans."

### A Samaritan Passover.

The ascent of Gerizim and Ebal impressed us with the singular companionship of these two celebrated mountains. They remind one of twin brothers. Of equal height, with flattened summits and rugged sides, they are both equally renowned in sacred history. The honor bestowed on one was equalized by the glory conferred upon the other. If Gerizim was the Mount of Blessings, and Ebal the Mount of Cursings, yet it was upon the summit of the latter that Joshua reared the first altar to the Living God. But nature is less impartial, as flowers grow upon Gerizim, and thorns on Ebal. The former is chiefly celebrated as the Mount Moriah of the Samaritans. Upon its summits they erected a temple that rivalled that of Solomon's, but like that of the latter it is a heap of ruins, and desolation holds unbroken sway where once it stood. Having witnessed the Jewish Passover in Jerusalem, and being at Nablous at the time of the Samaritan Passover, we were anxious to witness the ceremony. The Samaritans had assembled upon the Mount to the number of one hundred and thirty, whom the priest informed me are all that are known to exist in the world. It was evidently a gala day, and the women and children were attired in their gayest costumes, and all were full of glee. The ceremonies commenced at five P. M., conducted by the venerable high priest and his two assistants.

The male part of the audience stood on a small mound chanting psalms and reciting portions of the Pentateuch. Everything had been prepared to slay and roast the paschal lamb. In one corner were six sheep without spot or blemish; immense caldrons of boiling water were near the altar to scald the sheep like swine, instead of slaying them in the ordinary way; and to the left was a circular furnace four feet in diameter and eight feet deep, in which the sacrifice was roasted. The going down of the sun was the appointed moment to slay the paschal offering; all eagerly watched the last rays of sunlight reflected from the highest peaks of Moab. At length the solemn moment came, and the lambs were slain; and worshippers bowed their faces to the ground, touching their foreheads to the earth, and after an interval of prayer, they rose, greeting each other with a holy kiss, and

then sprinkled the blood of the victims upon the forehead of the first-born child. The scalding of the sheep now begins, and then the fleece is removed, they are suspended upon a thick oaken stick, and with much ceremony placed in the furnace. When thoroughly roasted, they are withdrawn; the right shoulder is removed as the priest's portion, and the rest eaten by the people with bitter herbs and unleavened bread; and after the meal, which was partaken of with anything but religious solemnity, the ceremonies closed with a prayer and a chant.

It was an interesting spectacle for a Christian to witness, as illustrating the sacrificial law, but it is equally painful to reflect upon the blindness and unbelief of a people, whose prophetic writings, if only candidly examined, would lead them to the "Lamb of God who taketh away the sin of the world," and to the feet of "Shiloh, unto whom shall be the gathering of the people."—*J. P. Newman, in Methodist.*

### Pursued by Wolves.

The following exciting adventure is told by an Abbassian chief, who, during the winter of 1852 was traversing a snowy steppe, with ten other mounted men of his tribe, well armed, and five prisoners—four Russian soldiers and a woman. All on a sudden, a strange howling noise was heard in the air, as the roaring of a dreadful wind, and they beheld a dark mass of objects, like a cloud on the horizon, spreading over the snow. Then they knew that they were pursued by a horde of wolves.

The horses were already fatigued with a long day's journey, but terror seemed to give them wings, for they tore along as if they knew their peril, and for a while seemed to hold their own. The nearest hamlet was at least seven miles distant, and the ground was in many places so deep with drifted snow that their horses could hardly get along. The crisis was now evidently fast approaching, for the advanced troop was almost within gunshot, howling and yelling as wolves only can. A brief consultation was held, and it was determined to sacrifice the prisoners one by one, so as to gain time for the rest to escape. The woman met her fate first; one of their number, stepping behind, drew his sabre across the hocks of her horse, hamstringing it, and causing both to fall heavily to the ground. Her shrieks as well as the cry of the horse in his death agony, rang through their ears for a moment, then all was still. They anxiously looked back, and found that this desperate expedient had enabled them to gain a considerable distance on their pursuers, but it was not for long; they were soon again on their heels, when a Russian soldier was sacrificed by shooting his horse; a second, third and fourth followed, and much time was gained and a considerable distance covered: still their insatiable foes pressed on, apparently more ferocious than before, for their appetite was whetted with the taste of blood. They now commenced discharging their firearms amongst them, but it was of no avail, for although many fell, the rest rushed on, and the course of the horde was not stayed. The horses of two of their number now gave up, and fell with shrieks that told they knew the fate that awaited them; and, although their riders were swift on foot, they could not keep their speed for any length of time in the snow, and soon became fatigued; so, bidding their comrades farewell, they resigned themselves to their destiny, drew their yataghans, and, shouting their battle-cry, died like men, fighting to the last.

The survivors were now within a couple of miles of shelter, but their horses were almost worn out, the leading wolves hardly a pistol-shot behind, and gaining upon them rapidly—another moment, and they expected to feel their fangs, when an old man whose two sons were also present, seeing the hopelessness of the case, bade his comrades farewell, and shouting out the imagn (Mohammedan creed) as a death-cry, felled his horse to the ground with the heavy butt of his pistol, as he could not rein up the scared animal, and offered himself a willing sacrifice to save the rest. On tore the survivors, now reduced to eight in number, and on followed their



pursuers, again only half-a-dozen horse lengths behind.

In spite of all their efforts, their doom seemed sealed, and their case hopeless, when the chief, giving an expressive look to the narrator, drew his pistol, and shot the man nearest to him through the head. He threw up his arms and dropped the reins; but, although stone dead, he sat firm in his saddle, the affrighted animal carrying him until a second discharge brought both to the ground. Again the pursuit was checked for a time, and the konak appeared in view. Luckily, the door was open, for it was deserted: men and horses rushed in, the door was closed, and a ponderous bar drawn across inside, when suddenly a loud, heart-rending yell was heard from without, above the howling of the wolves, and they saw through the chinks between the logs one of their comrades, whose horse had broken down and lagged behind, unperceived by the rest, surrounded by the horde, and fighting desperately, a moment more and he was pulled from the saddle, and both man and horse devoured before their eyes. Then the wolves surrounded the hut and, finding themselves balked of their prey, began to fight amongst each other, at times endeavoring to scratch away the earth under the logs, or force their way through the crevices; but the hut being substantially constructed, resisted all their efforts, and a deadly discharge of firearms was kept up from the interior, which thinned their numbers, and revenged our fallen friends; but the dead wolves were speedily devoured by the survivors, who remained howling and shrieking round the hut until the night of the second day, when a violent storm arose, and they took themselves off in the dark, much to the relief of the six survivors, who, seeing the coast clear, made the best of their way to their homes.



## ADVENT HERALD.

BOSTON, OCTOBER 19, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### Exposition of Daniel's Prophecy.

#### CHAPTER VII.

#### THE EPOCH OF THE PAPAL SUPREMACY.

#### 24. From A. D. 538 to 1798.

These are the dates, to which we have ever looked with most interest since our first study of this prophecy. The objection to the last named dates consists in the fact that, whatever powers Justinian might have granted to the Papacy in writing, he had not then the requisite jurisdiction in Italy to make those powers serviceable, so that previous to A. D. 538, the grant, though real, was only nominal. Rome had been nearly sixty years under the yoke of barbarians; from 476 to 493, the Heruli exercised sovereignty there; and from 493 to 536 the Ostrogoths reigned by right of conquest "from the Alps to the extremity of Calabria." To those powers in turn, during all that period, the Pope was subordinate; and Justinian could not give supremacy to the subject of another prince, without first humiliating the opposing power. This was done by Belisarius, Justinian's general, in 536-8; but, one of this general's first acts was, by the command of the empress, to depose Pope Silverius, and put in his place Vigilius, who, in 538, according to Bower, "was owned as

lawful Pope by the fifth general council, and the whole Christian world." (v. 1, p. 351.); and in this year the Ostrogoths raised the siege of Rome, leaving Belisarius in its undisputed possession. After this, however, the Pope was subjected to many indignities, and often realized his dependence on the Emperor, and Lombard princes. This date, as the commencing epoch, was confirmed by the events of 1798, just 1260 years later. The events of 1793 affected the power of the pope only within the kingdom of France; whereas it was his power universally, as exercised in Rome, that was to receive its check; and this was affected in 1798, when, by authority of Bonaparte, the Pope was conquered by the sword, and led into captivity.

The French had reduced Rome to such straits, that, on the 17th of Dec. 1797, "the priests of Rome went from temple to temple, and from street to street, proclaiming the end of the world."—*Life of Pius VI. vol. 2, p. 196.* Berthier entered Rome Feb. 15, 1798; and, says the writer above quoted, "From the very day of his entry, the ancient government may date the epoch of its overthrow; it nevertheless struggled for a few days in the arms of death. Such of the cardinals as had not already fled from the city on the wings of terror, were assembled in the council, and several were disposed still to uphold the authority of the Pontiff." But, finally, "with melancholy voice, they pronounced their absolute renunciation of the temporal government." Ib.

The Pope left Rome at 4 A. M. of the day of Gen. Berthier's entry, was first conducted to Sienna; which, being affected by the shock of an earthquake he "was hastily carried to a small country place, called by the name of Hell, which gave rise to the sarcasms of the devout," (Ib.); and afterwards he was removed to France, where he died. The altar of liberty was erected in Rome, and the "Roman Republic" instituted. "Hardly was the new government formed, when there no longer existed a trace of the ancient; and no longer a cardinal was to be seen in Rome, except some who remained by reason of their age or infirmities," Ib.

As the gift of Justinian could not go into effect till 538, and as it virtually continued till, and was thus terminated in 1798, its duration was 1260 years. Since the last epoch, the Pope, though afterwards replaced in Rome, has continued there only as he has been upheld by foreign bayonets; which, and not he, have ruled in Rome.

WILLIAM MILLER, author of *Lectures on Prophecy*, entitled "Evidence from Scripture and History of the second Coming of Christ about the year 1843." (Troy N. Y. 1838, and Boston 1840) was the first who gave prominence to these dates in America. Referring to the evidences pointing to the commencement of Daniel's periods, he says: "These several marks, and combinations of events and circumstances, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they must continue a short space," Rev. 17:10; which is shown in Daniel to be thirty years, the difference between Dan. 7: 25 and 12:11—the last number, 1290 years, beginning at the 'taking away' of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exercised the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before." *Dis. on Proph. Chron.* p. 50.

Again Mr. Miller says:

"If this time began when the emperor Justinian subdued the Ostrogoths and Arians in Italy, and gave power to the bishop of Rome to rule over all others, both east and west, and when the city of Rome was made the seat of the papal power, and when that power began to be exercised over the kings of the ancient Roman empire, and a war of extermination began against the saints, who would not yield obedience to the idolatrous worship of papacy, there it must have had its rise in A. D. 538; to which add twelve hundred and sixty, and it will end in A. D. 1798."

"For the year 1798 was reserved the final stroke, which broke the last link of papal dominion over the kings of the earth, and a consumption was fastened upon papacy which has caused them who worship the beast to gnaw their tongues with pain."

"John says, Rev. 13:9, 10 'If any man have an hear, let him hear: He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword: Here is the patience and faith of the saints.' It is evident that the prophet is here telling every man, who is not a bigot or prejudiced against the truth, who has an ear to hear, how this power would come to its end of forty two months, spoken of in the fifth verse. As he would lead into captivity the kings and their sub-

jects during forty two months, so in the end, would they, the kings and their subjects, lead this power into captivity. This was literally fulfilled in 1798. The pope was taken from his throne on the 15th of Feb. 1798, and by the French army made a captive, and kept a prisoner until 1799, when he died in captivity in France. This power had wielded the sword of his civil authority over the kingdoms and states of Europe for many centuries, and has pulled down and set up at his will, and by the power of his armies had destroyed kings and their subjects. He must now be killed in like manner. When the 1260 years should be finished, his power would be killed, or taken away by armies, or by the authority of the kings. And sure enough, when the 1260 years had come to their end, behold, the power which the pope had exercised over others was now exercised over him; and he became dependent on the breath of Bonaparte for his mere nominal existence as a bishop of the church of Rome." *Dis. on the 1260 days*, pp. 37-39.

REV. JOSIAH LITCH, author of "Prophetic Expositions," Boston, 1842, says:

"The objection frequently arises, why not date the supremacy of the pope in 533, where Justinian gave him supremacy in the church? The plain answer is, the dragon was to give him his seat as well as his power. But while the Goths held Rome, the emperor could not give it to the pope. But in 538, when the city came again under the power of the emperor, the power was in his hands to give his ancient seat to the beast," Ib. p. 101.

"The saints were, by a formal act, given over into the hands of a blasphemous persecuting power; and the fall of the Ostrogothic kingdom opened the way for the carrying of that decree into effect. In A. D. 534, Justinian, emperor of Constantinople, published a new code of laws for his empire, regulating and settling some difficult points of jurisprudence. Among other edicts was one declaring the Bishop of Rome the head of all the churches. Thus the saints were, by a formal edict of the Greek emperor, given into the hands of the Roman Pontiff in 534. But Rome was at that time in the hands of an Arian monarch, and a most bitter enemy of the Roman Catholic church, and of the pretensions of the pope. . . . But in 538 'the Arian power was removed from Rome. The city also came into the possession of the same power which had constituted the bishop of Rome head of all the churches,' *Address to the clergy*, p. 64.

"In 533, Rome, the seat of the dragon, was in the hands of the Ostrogoths. But in 538, Rome was taken by the Greeks. The Ostrogoths, however, only retired without the walls, and in their turn, besieged the city until March, 538, when the war ended, and Rome was in the hands of the emperor, and he could give it to the beast, which he could not do before he possessed it. Hence 538 was the proper date for the 1260 days," *Review of Dr. Dowling* p. 78.

"The dominion of the papal power was taken away just 1260 years from the above occurrence. From A. D. 538 twelve hundred and sixty years will bring us to A. D. 1798. At that time General Berthier, a French general, with a French Republican army, entered Rome, took possession of the city, deposed the pope, abrogated the whole papal government, instituted in its place a republican form of government, and carried the pope a captive to France, where, in 1799, he died. Thus the dominion of the little horn, which was to continue a time, times, and the dividing of time, continued 1260 years; viz. from A. D. 538 to 1798," *Address* p. 65.

REV. APOLLOS HALE, author of a well written "Manual" in defense of the prophetic times, (Boston, 1843) very forcibly remarks:

"These provisions of the Justinian code could not go into effect in favor of the Bishop of Rome at the time they were issued, because Rome and Italy were then in possession of the Ostrogoths,—who, being strongly attached to the Arian faith, were as violently opposed to the religion of Justinian, as they were envious of his imperial wrath and power. It was not till the conquest of Rome, in March, 538, that the Catholic bishop could exercise the power with which he had been clothed by the emperor," *Manual*, p. 89.

Mr. Hale afterwards varied his view somewhat, in a Pamphlet entitled "Harmony of Prophetic Chronology" Boston 1846,—beginning this period in 541 and ending in 1801. He there says:

"Gibbon testifies that in 541, thirty years after the death of Clovis, 'the succession of consuls finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom' (M's. Lib. vol. 3, p. 55). So that there was never afterwards any power resident at Rome, acknowledged as supreme, excepting

that of the Pope, till after the conquest by the French in 1798. The 1260 years, the period during which the saints were to be subject to the Papacy, beginning in 541, extend to 1801. Then the Justinian Code, so far as the Pope was concerned, was to give place to the Code Napoleon . . . "The 1260 days or years must have ended with the 1290 in 1801,"—*Ad. Her.* Feb. 4, 1846.

Still later the same writer inclined to an earlier date. In an article in "Voice of the Prophets" for Oct. 1860, he says, "We consider the work of 533 as commencing the prophetic event from which the 1290 years are to be dated." Then speaking of the Greek struggle for independence, he says: "That uprising must be dated A. D. 1823. It marks the thirty years bound of the Angel of Prophecy from the termination of the 1260 years;" which would terminate that period in 1793; and, "the next bound passes 45 years, to the close of the 1835, and terminates in 1868,"—which would require a synchronous commencement of the three periods, instead of commencing the 1260, thirty years after the two others.

In the next number, however, in speaking of "the taking away of paganism, and the setting up of the papacy," he says in comparison with A. D. 508, of the 1290 and 1335 days: "The prophecy gives us good a warrant for dating these periods at the completion of that double event, in A. D. 533, or 538 at the latest,"—"terminating in 1868—1873;" but adds that he does "not take the ground absolutely, that the Lord will come at either of those dates," but sees not "how these periods can be extended beyond."

EDWARD KING ESQ. F. R. S. &c., author of "Remarks on the Signs of the Times," 1798, said of the event of that year:

"Is not the Papal power at Rome, which was once so terrible, and so domineering, at an end? But let us pause a little. Was not the end, in another part of the Holy Prophecies, foretold to be at the end of 1260 years? and was it not foretold by Daniel to be at the end of a time, times, and half a time? which computation amounts to the same period. And now let us see, hear, and understand. This is the year 1798; and just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths in Rome. He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and had soon after made it tributary to him; leaving thenceforward, from A. D. 538, no power in Rome, that could be said to rule over the earth, excepting the Ecclesiastical Pontifical power. It is true, that, after this entry of Belisarius, Rome was twice retaken by Totila and the Goths. But instead of setting up any empire there, he the first time carried away all the senate, and drove out all the inhabitants; and, the second time, he was himself soon defeated and killed, and Rome was recovered for Justinian by Narses. Still, however, no dominion, no power ruling over the world, ever had any seat there any more, except the Papal"—*Remarks &c.*

"We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most commentators have hitherto done, either from Pepin's giving the Pope Ravenna, or from Charlemagne's determining and adjudging the Pope to be God's Vicar on earth, but from the end of the Gothic power at Rome," Ib.

REV. J. OSWALD A. M.—Lutheran minister of York Pa. author of "The Kingdom which shall not be Destroyed," Phil. 1856.—favors this date. He says:

"The imperial general, Belisarius, overthrew the Ostrogoths in Rome A. D. 538, and being recalled with his army, the Bishop was, I apprehend, left supreme in the ancient capital. The supremacy of the Pope was complete as early as A. D. 533, the same year that the institutes were published. The Greeks having driven the Arian Ostrogoths out of Rome, A. D. 538, the emperor's decree in favor of the Bishop of Rome could then go into effect," *The Kingdom* p. 97.

"Prophetic Popery commenced in the time of the Emperor Justinian, between A. D. 538 and 539. The exact year even may, I think, be ascertained with the utmost precision. Suffice it, however, to say, that it was Justinian and no other, who gave the Bishop of Rome the dragon's 'power, and his seat and great authority,' and the seat of that authority was Rome. But if Popery arose in the former half of the sixth century, then its years of violent domination were ended or numbered, in the latter half, or near the close of the eighteenth. What do history and fact teach us on this subject? History, which is prophecy fulfilled, teaches us, that A. D. 1798, the Papal power was entirely superseded by the French republican authorities, and fact ever



since demonstrates its great comparative weakness." *Id.* pp. 138, 9.

REV. R. VALPY, D. D. author of "Prophecies relating to the fall of Rome" a sermon preached Aug. 13, 1798, before the Reading Association, in Reading Eng., according to the Editor of the Investigator, (Lond. 1836) vol. 5. p. 88, "makes the reign of Antichrist begin A. D. 538, and end A. D. 1798."

#### God's Care for His Own.

"Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye"—i. e. he inflicts an injury on himself. "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." Zech. 2: 7-9.

It is instructive to notice that much of the evil with which the nations have been overwhelmed, was a direct punishment from God, either for aggressions on, or contempt shown for the people of God.

The crime for which Edom was doomed to destruction was this: "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah to the day of their destruction; neither shouldst thou have spoken proudly in the day of distress. Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; Neither shouldst thou have stood in the cross-way, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress. For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thy own head." Obad. 10-15.

The same was the offense of Ammon:

"And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; behold therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I am the Lord. For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel." Ezk. 25: 3-6.

The same was the offense of Tyre:

"Son of man, because Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: Therefore thus saith the Lord God: Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causes his waves to come up. For thus saith the Lord God; Behold I will bring upon Tyre, Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people." Ezek. 37: 2, 3, 7.

Such is God's care for his church that no nation or individual can trample on it with impunity; and his care for individual believers is no less watchful, and their oppression will be as certainly punished. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," Matt. 18: 6.

It is equally important, that Christians should never war against fellow Christians; for all those are "evil servants," who smite their fellow servants; those thus occupied, whatever their professions, can have no expectation of their Lord's near return; and "the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." It then becometh all those who believe we are living in an age of the world when no one has any assurance for saying the Lord may not come any day, to "be kindly affectioned one to another"—putting away "all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice"—being "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven,"—"not rendering evil

for evil," or "reviling for reviling," but praying earnestly for all men, and referring all things to the impartial judgment of Him whose eyes are as a flame of fire, and out of whose mouth will proceed the sharp sword of retributive justice.

#### Conference at North Springfield, Vt.

The Conference at North Springfield Vt., last week, commenced the 8th inst. and holding over the sabbath, was one of much interest. The attendance was quite good, and the spirit manifested most encouraging. All present seemed actuated by one heart and one soul, and not an expression was uttered at variance with most hearty good fellowship. In this respect it was a model meeting, and as such was much commended by those present.

In accordance with previous arrangement, the time of the Conference was mainly occupied by the reading of essays, followed by discussion of the doctrines thus evolved; or rather by remarks on the same—no utterance being given to opposing sentiments.

Springfield, Vt., is mainly a farming country, on the west bank of the Connecticut river, about fifteen miles above Bellows Falls. North Springfield is about three miles north of the main village; which last is a manufacturing place of some importance, and in possession of a fine water power. The town of Springfield is intersected by the Black river, a good sized stream which it would be difficult to ford, and which has a natural fall or rapid that is a curiosity worthy of being visited. The stream after flowing a short distance over a rocky bed is compressed into a narrow, deep channel, and flows down an inclined plane, for a distance of several rods, between high rocky banks, with great swiftness; and when the sun shines, is continually over-arched by a rain-bow. We are not able to give the length of this rapid, the descent of the water, or its volume; which we hoped to do.

The friends in North Springfield, able to assist, are few in numbers, but their hospitality was unbounded. Though near five miles from "Gassett's station," the nearest depot on the Rutland and Burlington R. R., teams were sent to meet each train, during the several days, and the friends conveyed to and from the village free of expense. And the cordial reception given to those arriving, showed no merely formal greeting, but that the heart accompanied the act.

Our friends in N. S. have a neat good sized chapel, where Eld. I. H. Shipman has labored one-fourth of the time for a year past. His term of service there has now expired, and future arrangements are not yet made.

The people of the place showed an interest in the conference, by attending its meetings, and opening hospitable doors to strangers present. We noticed the Baptist clergyman—the only clergyman in the village—present at nearly all the sessions.

It gave us pleasure to renew many old acquaintances, and to form several new ones with those whose names we had long been familiar, and who thus seemed like old friends. We might individualize, and particularize kind acts; but thus doing never seems to us discreet or modest on the part of the writer, and such notice is usually disliked by the intelligent and high-minded when they find themselves thus referred to. Our friends, therefore, will understand that our remembrance of them is no less enduring and our regard for them no less real, than it would be, if we should call them all by name, and announce to the world what each one said and did. We shall fondly cherish the memories of those whose acquaintance it was our privilege there to make or renew, which we hope may not be limited to the changing shores of time; but as we nightly pitch our moving tent, may it be a day's march nearer the heavenly kingdom.

An incident occurred about the time of the commencement of the conference worthy of notice:—Two children, about eighteen months old, who were born within an hour of each other, in different families, a short distance apart, were both taken sick with diphtheria and died within an hour of each other. The funeral of both was attended at the same time at the Baptist church. The funeral of another child, also, was attended at the same church during the conference.

A full account of the conference will be given in the minutes of the secretary, which we hope to commence next week.

#### To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

E. H. Brister. Is on file for insertion.

C. Green. We think under the circumstances it best not to print it. You will please explain to the writer that some might suppose it claimed to be a

real vision. There is no harm in telling such, but we think it impolitic to print many such.

D. Bosworth. Received just as we are ready for the press—shall give next week.

We are obliged to Bro. D. W. Flanders of Canada West for two new subscribers. Let each one who can endeavor to do the same.

#### Our National Irreligion.

The following is an extract from a sermon on our late national fast day, by Dr. Stevens of New York:

"Our national irreligion is a deplorable reason for humiliation and repentance. This though it might well be treated last as the climax of our national sins, I mention first because it is the source of most if not all our other public vices. A large portion of our population acknowledge no religion whatever. This fact is an anomaly in the history of humanity. I know of no parallel example among any other people ancient or modern. All others have had some forms of religion, individually observed. Probably one third or more of our population practically ignore any and every religion. They know no Sabbath except as a holiday, they enter no sanctuary, they have no forms of devotion, however slight or merely ceremonial, in their households. So far as any recognition of the supreme Being or the moral government of the world is concerned, they live and die like the brutes that perish. Heathenism itself is at least a manifestation of the religious instinct in humanity—there is some degree of moral earnestness in it, however perverted; as such we spontaneously respect it more than practical atheism. But here in the fullest light of Christian civilization, here for the first time in the history of the human race, millions of an intelligent population practically abjure all religious forms, acts, tokens whatever! In millions the religious sentiment, the very instinct, if such it be, seems inert if not extinct. Our population is 31,000,000, our 'accommodation' for church sittings are not 14,000,000. If on this solemn day of our national peril and mourning the whole people were to turn to the temple of God to seek his help, not one half of them could find room there. This mournful anomaly may arise from the fact, that we have no direct national recognition of religion—no state church. Religion enters but slightly if at all into the functions or even the ceremonies of the state. It hardly consecrates, even with extemporary solemnities, the high places of the national magistracy. But let us not err here. If a 'national religion' has its popular advantages, it has greater evils. In its best shape it must trench on the rights of conscience—the most fundamental doctrine of modern freedom and modern civilization. It tends to ecclesiastical oppression and priestly corruption. It promotes hypocrisy in high places. It seldom consists with a deep religious life among the people. It perpetuates traditional error, and is the heaviest drag now on the wheels of European progress. So far as our irreligion arises from the absence of a state religion, it is the abuse of a good thing. The sin of the church of this land is not, that it stands aside from the state, but that it stands too much aside from the lower masses of the people—that in apostolic freedom, it has not enough apostolic zeal, that, more powerful, morally, than it could be, if shackled by the state, it has not proportionately used its power in providing for the people. Know, you citizens of New-York, worshipping in your stately temples, that there are whole wards of your city, crowded with a morally festering population, with chapels not sufficient to receive a tithe of them. Is this the way you fortify the moral battlefields of your great 'New world'? Is this your allegiance and loyalty to the kingdom of God among you? If it is replied that our church edifices bear numerically as large a proportion to our population as those of some communities which have established religions, I will not now pause to investigate the statistics. The stern fact still stares us in the face, that the people are less reached by their ministrations than the population of any papal or semi-barbarous land under heaven. If any of the latter are less supplied with religious edifices than we, they, nevertheless, bring more of the people to their altars, though it be at different intervals of their sacred days. They sway the people by other means of their religion. Precisely here we fail. Had we temples enough, yet we do not 'go out and compel' the perishing multitudes, to 'come in.' Our religion sits enthroned in our churches or vestries, or in our individual Christian households; it does not sufficiently go about like Christ doing good."

#### "Let Go the Twig."

During a revival in Scotland, a lady was awakened, and went to a minister and told him how unhappy she was. He said he was glad to hear it. She told him how she had read and prayed, and yet could find no peace. He told her it was not by anything she could do, but what Christ had done long ago, and finished on the cross, she could be saved.

Nothing relieved, she went to a recently converted friend, and said, "What have you done to get peace?" "Done!" said her friend, "I have done nothing. It is by what Christ has done, I have found peace with God." In yet greater distress she went home, shut herself in her room, resolving not to rise from her knees till she had found peace. Long she remained so, till, worn out, her poor body fell into a slumber. And she dreamed she was falling over a frightful precipice, but had caught a twig by which she hung over the gulf. "Oh! save me," she cried; and a voice from below, which in her dream she knew to be Christ's, said: "Let go the twig, and I will save you." "Lord, save me," again and again she cried, and again and again the same answer was returned, "Let go the twig, and I will save you." She must perish she thought, if she let go the twig. At length he said in tones most solemn and tender, "I cannot save you unless you let go the twig." She let it go, fell into her Savior's arms, and in her joy of feeling herself safe, awoke. In her sleep she had learned the needed lesson. Her own doings were the twig. She saw she must let these go, and fall down into the arms of her Redeemer. She did so, and had peace.

Dear reader—"Let go the twig."

Learn by heart this hymn, and make the language of it your own:

"Rock of Ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood  
From thy wounded side which flowed,  
Be of sin a double cure,  
Cleanse me from its guilt and power."

"Nothing in my hand I bring,  
Simply to thy cross I cling—  
Naked, come to thee for dress,  
Helpless, look to thee for grace.  
Guilty, to the fount I fly:  
Wash me, Saviour, or I die."

ABIDE IN CHRIST.—President Dwight used to say to his class, as they went out from under his care: "Young men, it is not great talent, it is not great learning, that is to enable you to do good, but abiding in Christ." He then added: "The young man of whom we expected least all the way through the college, has now attained to the greatest excellence and usefulness, and has done the most for the up-building of the cause of the Master."—That man is Dr. Nettleton. His hopes were not bright; he was gloomy and despondent all the way through his college course; but he afterwards shook off this dark mantle, and richly exemplified the power and beauty of the religion of Christ, and wherever he went, Christ went with him, and glorified himself through an arm of flesh.

GOD IN ALL THINGS.—A person at dinner with Mr. Newton, of London, remarked that the East India Company had overset the college at Calcutta.

"What a pity!" said a gentleman present.

"No," said Mr. N., "no pity—it must do good. If you had a plan in view, and could hinder opposition, would you not prevent it?"

"Yes sir."

"Well, God can hinder all opposition to his plans: he has permitted that to take place, but he will carry on his own plan. I am learning to see God in all things: I believe not a person knocks at my door but is sent from God."

ALL ONE IN CHRIST.—Dr. Schauffler states that some months since, when the Syrian troubles first broke out, and a great deal of apprehension was felt among all classes at the Turkish capital, the native Christians held a communion season for mutual comfort and encouragement. The number of communicants was nineteen, representing eight different nationalities—viz., seven Osmanlees, two Persians, one African, one Israelite, one Irishman, three Americans, three Englishmen, and one German. There were, indeed, "Jew and Greek, Barbarian, Scythian," but all one in Christ Jesus.

ELEMENTS OF A GOOD CHARACTER. In a truly good character, we look, first of all, for integrity, of an unbending regard for rectitude; then for independence, or the habitual determination to be governed by an enlightened conviction of truth and duty; then for benevolence, or spirit of kindness and good will to men; and last for piety towards God, or an reverent regard for the will and glory of the great Jehovah.

#### For Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

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Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Extra edition of the Herald of Mar. 16th.,—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. 10 copies for 25 cts., or 50 for \$1.



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as identifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. D. I. Robinson.

Bro. Bliss:—Religion is rather low here, and business stopped a good while. Recruiting is most lively. This great judgment war grows tremendous on our hands. The prophecies are fulfilling: every man's hand against his fellow, i. e. civil war—the worst kind. All nations are drinking, or likely to be soon, from one end of the earth to the other. They "wake up all the mighty men" on both sides. They call for "all the men of war to draw near." The implements of peace are being transformed to war—"scythes to sabres,"—and all rallying to the day of slaughter—to the valley of Jehoshaphat (judgment); for the great day of the Lord is at hand. "For I, saith the Lord, will shake all nations, and the Desire of all nations shall come.—For my determination is to gather the nations, that I may assemble the kingdoms, that I may pour upon them mine indignation, even all my fierce anger, saith the Lord." Other nations have taken the cup; and shall we escape? Oh no. We have been a wicked nation, in profanity and pride; in sabbath-breaking and pleasure; in intemperance and speculation; but most in the crying sin of slavery. We sinned in first receiving slaves from the Dutch, in 1620; we sinned in not freeing them at the Revolution; we sinned in allowing twenty years of the slave trade; we sinned in allowing representation, for them, for the masters, instead of the slaves; we sinned in returning fugitives; we sinned in buying Florida for slavery, instead of freedom; we sinned in buying Louisiana for slavery; we sinned in receiving Texas with slavery and for slavery; we sinned in the Mexican war, for Texas and slavery; we sinned in receiving eight slave states with slavery; we sinned in driving out the Indians, by force, for slavery; we sinned in always siding with the slaveholder, instead of the slave; and now it has brought all this trouble upon us, and we deserve it. O God help us to repent of it all heartily, and do Thou forgive us, and help us now to abolish it, and rebellion together, forever, to the glory of God, and joy of all nations, world without end. Amen.

Yours truly,  
D. I. ROBINSON.

Brooksville, Fl., Sept. 15, '61.

From Bro. Charles R. Clough.

Dear Bro. Bliss:—I believe I can say truthfully that the Herald is a welcome messenger, and a great help to me in my search for religious knowledge.—I prize your expositions of Daniel's prophecy above the cost of the paper. I do love Bible truth, and I desire to see it shine out in all its resplendent glory. It is the pure, unadulterated truth, that we greatly stand in need of in these last days of peril.

I am glad to see a disposition manifested by you, to keep out of your paper many things that might otherwise prove an injury to the cause of truth and an injury to the paper, and which is intended many times, by the author, for the injury of others, instead of benefit.

Some things appear in the Herald, that I might wish better suited to my mind; but I am aware the time for the watchmen to see eye to eye has not yet come; and when I consider that I may possibly be wrong myself, the spirit in me that might otherwise lust to envy, is put to silence; so that I feel less inclined to find fault with your paper.

I do sorrow to see the church in such a divided state, when I cast my almost desponding eyes over this ruined world, and behold the dark, thick fogs of mysticism, together with the blighting and increasing attendant perils, sweeping with fearful and astounding velocity against divinely inspired truth, under a garb of reverence to God. My panting, anxious soul aspires after a fulness of the spirit of the world to come, and while possessing an increasing anxiety to be eternally emancipated from the piety-depressing and religion-destroying or distracting influences extant in this world of anarchy, I can cry out, in deep devotional ardor, "Thy kingdom come, thy will be done in earth as it is in heaven." O may that day speedily come when the Lord shall

"bring again Zion;" when "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know" him "from the least even to the greatest." When "he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces: and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it."

How is it, brethren? Are we laboring to be in readiness for the coming of the kingdom of Christ? or are we laboring to build up our own popular theories, regardless of the now torn, mangled and bleeding church, purporting to be the bride of Christ? Ofttimes am I reminded of a dream told to me by an aged sister in Lower Canada about 12 years ago, as follows, as near as I can recollect.—She said:

"I imagined myself seated in my room alone, and was feeling at the time very sorrowful, when of a sudden the door of my room was opened, and a very pleasant looking stranger came in. He seemed to be a messenger of glad tidings; but my heart was saddened when he stopped about midway of the room, and taking a clean silk handkerchief from his bosom he held it up, requesting me to look at it.—To my astonishment, he commenced in the middle of it and tore it to the edge each way, but leaving it hanging together at the edges. He then tore it into strips about one inch wide, in the same manner.—Holding it up by the two corners, he then said, In like manner will the advent church be torn up before Christ comes to judgment."

The dream seemed to give her much sorrow, as she placed great reliance in dreams, and had great love for the church that was looking for Christ's speedy return to earth to set up his kingdom. I have been astonished to see such ideas as the sleep of the dead in the intermediate state, the annihilation of the wicked, and that of the day to be observed as a day of rest, distract and divide the professed followers of Christ. Brethren, these things ought not so to be. To those engaged in the cruel work of unholy division I would say, Listen to the Saviour, John 17:11, 12, "Holy Father, keep thine own name those whom thou hast given me. Neither pray I for these alone, but for them also that shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee: that they also may be one in us: that the world may believe that thou hast sent me."

Says the apostle Paul,—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. Let us, brethren, take earnest heed to the admonitions of this divinely inspired servant of God, lest we plunge into the great whirlpool of divisions, and be borne down the deep and turbid tide of apostasy to the fearful and fatal vortex of absorbing perdition. Let us labor to show ourselves worthy to be called, in the day of the Lord, "The holy people, the redeemed of the Lord."

I am your brother, looking for that day of redemption,  
CHAS. R. CLOUGH.  
Snidersville, Wis., Aug. 31, 1861.

Bro. J. B. Simpson.

Bro. Bliss:—I take this opportunity of addressing a few lines through the Herald, as I consider it is the best religious paper in the land. It sets forth the sufferings of Christ, the claims of the gospel, and the glory that is to follow, to them who by patient continuance in well doing seek for glory and honor and eternal life. It is some time since I have written anything for the Herald; but seeing the cause is progressing in Canada, I think it my duty to say a few words of encouragement to the friends of the cause, and those of like precious faith, scattered abroad throughout the land. It is always encouraging to me, when I read the Herald, and see how the cause is advancing in different parts of the earth, through the ministration of the word by those called Adventists.

We have had good meetings this year in Canada. We had, I think, as large a field meeting as ever was held in Canada West. It was estimated that there were fifteen hundred people present. This meeting was held in the Crooker settlement, near the Colver school house; and the Lord was with us. The word seemed to take effect, and many are asking the way to the celestial city. We solemnized the Lord's supper, and truly it was a refreshing time, and we did rejoice in hope of that day when we shall drink it new in our Father's kingdom. We were called to part, and leave each other for a season; but we rejoice that we shall soon meet in that convocation that shall ever be present with their Lord. The people were anxious we should have another field meeting in the same place. Accord-

ingly we gave appointment to that effect, and we had as many people present as before, and we had "the form of the fourth" with us. The grove was made to resound with the praises of God. Soon again came the parting time, and it was like taking our dearest friends from us to part with those we loved in the gospel; but we expect soon to meet again in the new earth when the Lord shall bring again Zion, and make the place of his feet glorious.

We had another meeting at Bro. William Lawrence's place, and the Lord was with us, and we had a good time. Brethren Crandell, Burtenshaw, Roach, and myself were present, to speak encouraging words and exhort the people to flee the wrath to come. Last Sunday had a meeting in the Spring settlement. A good time; baptized one; others are asking the way. May God help them to find the road and walk therein. Next Sunday I preach, D. V., at Bro. Borden's school house at 10 o'clock.—My time is taken up one-half at Bro. Borden's and one-half at Spring, for the present.

Yours looking for the glorious hope,

J. B. SIMPSON.

Westminster, C. W., Sept. 20, 1861.

From Bro. H. Jackman.

Thorn in the Flesh.

Bro. Bliss:—Having read the piece in the Herald of Sept. 21st, on Paul's thorn in the flesh, I thought I would write a few thoughts on the subject. He commences the chapter by saying it is not expedient for him to glory: therefore he would come to visions and revelations of the Lord; and in this vision he says he knew a man that was caught up to the third heaven (meaning himself doubtless) and heard unspeakable words which it is not lawful (or possible, mar.) for a man to utter. In 2 Peter 3d chap. we find the place where he went to, that is the new heaven; for we read there that the first heaven was destroyed by water, and the second is reserved unto fire; therefore the new heaven must be the third. Now it appears to me that Paul in this vision stands as a representative of his people, that God showed him the eternal home of the true child of God, with which he appears greatly elated. Therefore this thorn—what is it? It is the man of sin, the son of perdition. And why was it a thorn in the flesh? Because, as I said before, Paul stood as the representative of his people. His people must pass that power in the flesh. Paul tells us that that power began to work in his day, but was not fully manifested; but would be afterward. Now my mind is that Paul saw this power in the way, between him and the consummation of the Christian's hope; and he besought the Lord thrice to remove that power out of the way, that his people might escape that awful scourge, and reach their home in peace and safety. Again, Paul is the only one that could say that that day should not come except there come a falling away first, and that man of sin be revealed, meaning, I think, the same thing.

Having written these few thoughts, I hope it will induce some able pen to write on this vision of the apostle and make it plain, and oblige many of the readers of the Herald.

From your unworthy brother,

HOLLIS JACKMAN.

West Boscawen, N. H., Sept. 30, 1861.

From Sister L. S. Phares.

Bro. Bliss:—I hope that in the good providence of God, and the co-operation of the tried and faithful of Christ's kingdom, you will still be able to publish the Herald. It never was more necessary than at present, that we should have such a paper, surrounded as we are with everything that is calculated to divert the mind and to fill it with conflicting emotions. I have many reflections about the present state of the world. Sometimes I have thought this country would be permitted to arise out of the present difficulty. Indeed I am inclined to be hopeful with regard to the success of the Federal army, from the simple fact that I believe them to be engaged in a righteous cause. And yet I am aware that we are nearing the final conflict. That the work of the unclean spirits may have commenced—namely, to gather the kings of the earth, and the whole world, to the battle of that great day of God Almighty.

This is the national fast day, and as I did not send this letter as soon as I expected, I will add a little more. I had the privilege of attending a prayer meeting. It was a solemn season. Most of the churches are having meetings to-day twice or three times. I have been much interested in comparing the book of Ezekiel with that of the Revelations—especially from about the 32d chapter of Revelation to the close; and from about the 12th ch. of Revelation to the close. I hope that no one interested in the study of the Scriptures will fail to compare especially the 38th of Ezekiel with Rev. 20th. There are several passages I wished to point out, and to ask your opinion in regard to; but at

present I will leave this subject, and at another time, when I have more leisure, I should like to resume it. The papers for the last few days have but little in them of an encouraging character, with regard to the war. To-day was a solemn day here, and well calculated to inspire the heart to pray. The 35th Regiment of troops left for Kentucky, and more are preparing. I close with simply stating that I hope we will trust in God who alone can save.

L. S. PHARES.

Hamilton, Ohio, Sept. 22, 1861.

Wine.

Mr. Bliss:—Dear sir:—The letter you received last week containing one dollar, which proved to be unintelligible, was written by a blind person; and of a correspondence of many years this is the first instance of the kind. This by way of explanation. We now come to the contents of the letter. In answer to Mr. Penniman's question in the Herald of Aug. 17, Did the Saviour sanction the use of fermented wine as a luxury? you answer, The use of unfermented wine on this occasion. Permit me to ask, in Christian kindness, Can you prove what you here asserted as your opinion? The wine which Noah drank made him drunken. The wine given to Lot by his two daughters produced the same effect. When the mockers at the day of Pentecost attributed the powerful manifestations of the Holy Spirit to the effect of new wine, Peter's reply plainly teaches that new wine when taken results in intoxication. And is it not a reasonable inference—a natural conclusion—that the wine which the Saviour by miracle furnished for the wedding guests was the same in its nature, and the excessive use would have rendered it the same in its effects. Dr. Cumming in his first lecture on the Miracles says that the rain and the dew-drops falling upon the roots, fibres and branches of the vine, causing it to blossom and bring forth fruit, that the process of extracting the liquid from the substance and of fermentation were the same, only what Christ performed in a second takes a year to accomplish. He also says that the correct translation of the phrase, "And when they wanted wine," is when the wine began to fail, and Webster and Worcester alike give the definition of wine as being the fermented juice of the grape; and does not this agree and perfectly harmonize with Scripture? and do you think an earnest seeker after truth, with no theory to sustain, can prove total abstinence by the word of God? Does it not recommend the use of wine as a medicine, while it pronounces woes on the drunken? My heart has often been pained of late by hearing professing Christians say they could not love a Saviour who would create fermented wine as a luxury. While such is the feeling of some of the readers of the Herald, is it not important the subject be carefully investigated, and the truth clearly presented, that they may trust without wavering Him who is too wise to err and too good to do wrong?

When the above is inserted, please omit the name.

Yours in Christian love.

We think wine is wine, whether fermented or not fermented. Fermented wine is wine subjected to the chemical change of fermentation. We do not think the use of fermented wine, as a medicine, sinful; but it would be sinful to be a wine-bibber, the same as it would be to be "gluttonous" in eating. The temperate man eats and drinks to live. The other class make eating and drinking an end of existence, and not the means. What the Savior created was wine, to all intents and purposes; but we think it not fermented wine, because it had not been subjected to the process of fermentation. It was as it was created, and not so made by fermentation.—Even if identical in quality with wine fermented, that would not make it fermented, but only like it. We still, however, think the wine the Saviour made would not intoxicate. This is our opinion only.—We have no proof to offer, and are indifferent whether any one considers it correct. We give it only as our opinion—fully sensible of the impossibility of proving either the one or the other.

We make out the P.S.

Ed.

From Sr. R. Kitchen.

Bro. Bliss:—I would be deprived of several comforts of life, before I would of the Herald; for, the hope it inspires in me of the Bridegroom soon coming enables me to look beyond all these troubles, makes me want to do more to spread the news thro' the Herald, as we have no Advent preaching here.

R. KITCHEN.

Cincinnati, O.

"As ye would that men should do unto you, do ye even so unto them." Matt. 7:12.

Judge them kindly, kindly, kindly,  
Mark what spirit ye are of;  
See that Satan don't ensnare you;  
Walk ye in the bonds of love.

Fellowship's the bond that's knit



By forbearing charity, and love ;  
Enwapt in this pure, spotless garment,  
Angels will attend thee from above.

Kindred, too, are the bonds with which mercy  
binds us ;  
Forgiving, as we forgiveness seek—  
Holy's the peace that reigneth within us,  
Pure are the praises our tongues ever speak.

MARY.

East Jefferson, N. H.

To the Christian everything becomes Christian.  
Nothing is absolutely foreign to the province of the  
gospel. It saves the whole of life. Nothing except  
sin is profane. Life is not divided. There is no  
point at which Christianity stops abruptly. As well  
forbid the atmosphere of two countries to intermix  
above the mountains which form a boundary be-  
tween them.

## OBITUARY.

DIED, in Philadelphia, Sept. 3, 1861, sister JANE  
MILLER, aged 40.

Our beloved sister was born in Ireland, and be-  
came at an early age a follower of the Saviour and  
embraced the blessed hope of the soon coming and  
personal reign of Jesus, through the instrumentali-  
ty of the people called Plymouth brethren. After  
coming to this city, she came to our meeting in 17th  
street and became anew interested in the doctrine,  
and attached herself, together with her husband, to  
the church. Jesus and the resurrection have ever  
been her theme, in sickness and in health. A few  
weeks before her death, she was taken ill with a cold  
and suffered much, but had recovered so as to be able  
to ride out to Fairmount the day before her death,  
and retired better than usual. In the night she  
roused her husband and wished him to get a light.  
He did so ; and found she was raising blood. On  
seeing it she said, "I am done." Her husband ran  
for a physician, a few steps, but before he returned  
she was gone. Her last words were, "Jesus is my  
physician."

Thus, in full and joyful hope of a part in the first  
resurrection, another of the Redeemer's jewels has  
gone to rest. Her life has been a living epistle  
known and read of all who were favored with her  
intimate acquaintance, of the power of divine grace.  
Few were more attached to closet duties or faithful  
in attendance on them. Like the old worthies, even-  
ing and morning and noon, she delighted to meet  
the Saviour at the throne of grace. During her  
last sickness she was exceeding joyful in the Lord,  
and evidently ripening for her change. So that  
when the moment came she was ready to depart and  
be with Christ.

J. LITCH.

## ADVERTISEMENTS.

## Memoirs of William Miller.

By the author of the Time of the End—excepting  
the first three chapters, which were by the pen of  
another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than  
William Miller. While those who knew him, es-  
teemed him as a man of more than ordinary mental  
power, as a cool, sagacious and honest reasoner, an  
humble and devoted Christian, a kind and affection-  
ate friend, and a man of great moral and social  
worth ; thousands, who knew him not, formed opin-  
ions of him anything but complimentary to his in-  
telligence and sanity. It was therefore the design  
of this volume to show him to the world as he was  
—to present him as he appeared in his daily walk  
and conversation, to trace the manner in which he  
arrived at his conclusions, to follow him into his  
closet and places of retirement, to unfold the work-  
ings of his mind through a long series of years, and  
scan closely his motives. These things are shown of  
him by large extracts from his unstudied private  
correspondence, by his published writings, by nar-  
rations of interviews with him, accounts of his pub-  
lic labors in the various places he visited, a full  
presentation of his views, with the manner of their  
conception, and various reminiscences of interest in  
connection with his life.

The revivals of religion which attended his labors,  
are here testified to by those who participated in  
them ; and hundreds of souls, it is believed, will ever  
regard him as a means, under God, of their conver-  
sion. The attention given to his arguments caused  
many minds, in all denominations, to change their  
views of the millennial state ; and as the Christian  
public learn to discriminate between the actual po-  
sition of Mr. Miller, and that which prejudice has  
conceived that he occupied, his memory will be  
much more justly estimated. The following notice  
of this volume is from the "Theological and Liter-  
ary Journal."

This volume is worthy of a perusal by all who  
take an interest in the great purposes God has re-  
vealed respecting the future government of the  
world. If the first chapters descend to a detail of  
incidents that are of little moment, and betray a  
disposition to exaggerate and over-paint, the main  
portion of the memoir, which is occupied with the  
history of his religious life, is not chargeable with  
that fault, and presents an interesting account of  
his studies, his opinions, his lectures, his disap-

pointments, and his death, and frees him from many  
of the injurious imputations with which he was as-  
sailed during his last years. He was a man of vig-  
orous sense, ardent, resolute, and upright ; he had  
the fullest faith in the Scriptures as the word of  
God, and gave the most decided evidence that he  
understood and felt the power of their great truths.  
Instead of the ambitiousness of a religious dema-  
agogue, he was disinterested ; his great aim in his  
advent. His de-  
meanor, on the confutation of his calculations re-  
specting the advent, was such as might be expected  
from an upright man. Instead of resorting to sub-  
terfuges to disguise his defeat, he frankly confessed  
his error, and while he lost faith in himself, retain-  
ed his trust undiminished in God, and endeavored  
to guard his followers from the dangers to which  
they were exposed, of relapsing into unbelief, or  
losing their interest in the great doctrine of Christ's  
premillennial coming.

## A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the  
present editor of the Advent Herald and published in  
1856, treats "the time of the end," (Dan. 12: 9,) as  
a prophetic period preceding the end ; during  
which there was predicted to be a wonderful in-  
crease of knowledge respecting the prophecies and  
periods that fill up the future of this world's dura-  
tion, to the final consummation.

It presents various computations of the times of  
Daniel and John ; copies Rev. E. B. Elliott's view  
of "our present position in the prophetic calen-  
dar," with several lectures by Dr. Cumming, and  
gives three dissertations on the new heavens and the  
new earth, by Drs. Chalmers, Hitchcock, and Wes-  
ley. To this is added "The Testimony of more than  
One Hundred Witnesses," of all ages of the church,  
and of all denominations of Christians,—expressing  
faith in the personal advent of Christ, his reign on  
the renewed earth, on the resurrection of the just,  
&c. It is for sale at this office and will be sent by  
mail, post paid, for 75 cts.—to those who do not  
wish to give \$1., its former retail price.

## Opinions of the press :

"The book is valuable as containing a compendi-  
um of millenarian views, from the early ages to the  
present time ; and the author discovers great re-  
search and untiring labor."—*Religious Intelligencer*.

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terest to the church and world."—*New York Chroni-  
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tory of prophetic interpretation, and of the compu-  
tations of the prophetic periods."—*Missouri Repub-  
lican*.

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gage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have  
written and fixed dates for the expected event, dur-  
ing the past two hundred years."—*Christian Secre-  
tary*.

"We have been pleased with its spirit, interested  
in its statements, and have received valuable in-  
formation ; and we commend it to all who feel an  
interest in this subject."—*Richmond Religious Her-  
ald*.

"It cannot but awaken in the church a new inter-  
est in the predictions relative to which she now dis-  
plays so great and alarming indifference."—*Albany  
Spectator*.

"We can cheerfully recommend it to all who de-  
sire to know what has been said, and can be said  
on a subject which will never cease to possess inter-  
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pd to Sept 18, 1860

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ies for \$1. or 100 copies for \$3.50.



## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 19, 1861.

## Learning Lessons in the Fields.

School was over. The village children rushed into the open air, joyful at their freedom, and, after the first burst of pent-up fun was over, they began to turn to their homes. "Come, Patty, let us go by the green lane and Farmer Pike's wheat-field," said Jane Smith to her little sister, "the high road is hot and dusty. I like to go that way, for we can get woodbine in the hedge, and I shall make a wreath for my hair."

The children went slowly on, for the evening was fine; at length, however, they reached the stile that led to Farmer Pike's fields. "Now Patty, we must not touch the wheat," said Jane to her sister, as she stretched out her hand to pull some; "that would be wrong, you know, for it does not belong to us; if we took this wheat the farmer might be angry."

"Perhaps God would, too," said Patty; "please hold my hand, and I shall not touch it."

The little girls had not walked far before they met the old farmer himself, leaning on the shoulder of his grandson Harry; but there was no hurry in their manner, as would have been the case if they had been doing mischief; so, dropping a courtesy they both said, "Good evening, grandfather," for the village children loved the old man so well that they often called him by that fond name. Many a good turn Farmer Pike has done for his neighbors, but the oldest man or woman in that place could not recollect that he had ever done a bad one; so he was a general favorite, and his old age was cheered by the attentions of his family, and made bright by the prospect of that heavenly home, which Christ has prepared for all those who believe in him. Seventy winters had brought grey hairs on the farmer's head, but no cold chill had fallen on his heart.

Harry, a boy of eleven years, was the companion of his grandfather's walks, delighting to listen to the old man's words and support his feeble steps, or, as he called it, to be "grandfather's walking-stick."

"Well, my little birds, so you have escaped from the cage and are flying home to your nest," said Farmer Pike, as Jane and Patty approached. "You have done with lessons for to-day, I suppose. Mine are never done; I was just learning one out here in the fields."

Patty looked up in wonder—old Farmer Pike learning a lesson, and without a book. The farmer guessed the reason of her surprise and said, "My book has golden letters and tells me much about the wisdom, power, and goodness of our Father in heaven."

"You mean the corn-field, sir," said Jane.

"Exactly so; shall I tell you something about it?"

"Oh, please sir, do," cried both children; and Harry looked as glad as either of them to listen to a page from his grandfather's lesson-book.

"Let me see; where shall I begin?—The children know the uses of wheat, I must tell them something about how it grows. You are all fond of bread, I am sure, and of cakes and puddings when you can get them, and so are young people in other parts of the world. Now God is so good as to give some kind of bread-making plant to almost every country of the globe. Here we have our wheat and barley, the colder north has oats and rye, while the sunny lands of the south are not left without rice, maize, and millet. Thus God provides food for his children, giving each climate the kind best suited to it. Asia is the native land of rice, America of maize, or Indian corn; but as my friends here live principally upon wheat, I shall read to them from the golden page of my book. Come now, little Patty, pull one of those long stalks, and let us examine it."

The child obeyed, and held the yellow corn in her hand.

"Was this field always full of wheat?" asked the farmer.

"Oh, no," replied Jane, "last autumn Harry's father ploughed the ground and sowed the seed."

"Just so, Jane; and each seed contained the germ of roots and stalks. After the seed had been hidden under ground a few days it began to put out tiny roots, which drew support from the earth, and soon after a delicate green shoot appeared above the surface. This feeble shoot consisted of a bundle of leaves folded round the future spike, which, in this beautiful cloak of green, was able to resist all the cold of winter. In this we have a proof of God's goodness and power."

"And please, grandfather, tell us," said Harry, "does only one stalk of wheat grow from each seed?"

"Sometimes a great many more. I have read of a gentleman who, to make an experiment, divided and re-divided the stalks which grew from one seed until he had five hundred plants, and, at harvest-time, 576, 840 grains of wheat."

"If I am a sailor by and by, grandfather, and happen to be cast on a desolate island, like Robinson Crusoe, I shall try to save a few grains of seed-corn, and then I may be able to have plenty of bread in a year or two."

"Very well, my boy, but I hope you will never have to try a home on a desolate island. Do you remember the change that took place in this field last spring?"

"Yes, grandfather; the stems grew very long and the green leaves which had covered them during winter faded away; I suppose the warm sun made the corn throw off its cloak; then the ear came, at first covered with little flowers, and it is now filled with seeds. But, grandfather, why are the stalks of straw hollow?"

"Well, here is another proof of the wisdom of God. It was needful to have the stalks narrow that they might not take up much room; tall, that the ear might be raised above the damp of the ground and enjoy the bright sunbeams; strong and flexible, so as to bend to and fro with the wind, and be able to bear the weight of the ripe grain without breaking; now a hollow tube is the only shape that would answer all these purposes. And these knots add to its strength, besides enabling it to regain its upright position after it has bowed before the breeze. Besides, the hollow tubes admit the ascent of the sap. When the grain is fully grown the knots become hard, so that the sap ceases to flow, the straw and ear become golden-colored and bend down ready for the reaper's scythe. But my other lesson-book, my best book, tells me that God has done it all, for it says, 'Thou crownest the year with thy goodness; and thy paths drop fatness.' The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. Now, children, this is your sowing-time; every truth that gets into your heart is a grain of good seed, every untruth a weed. Take care what seed you sow, for reaping time will come and weeds injure the plants they grow near. Remember, too, that my field would never be filled with plenty, but for the blessing of God and the industry of man. You must also be busy both with head and hands, and never fancy, as some foolish people do, that it is no matter how idle or how wicked they are while young; for my two books tell me that whatever we sow we shall also reap, the same in quality, but greatly increased in quantity."

The sun was sinking in the west, the shadows grew longer and longer every moment, so the old farmer bade the little girls run home, telling them he would be very glad to see them in a few days at the gleanings; and, watching them till they were out of sight, returned slowly to his humble but happy cottage.—*Child's Companion.*

## Fanny's Gray Kitten.

"Do you see her run?" said Fanny, and the little gray kitten almost flew into the hall, closely pursued by "Old Kitty," her mother. "Now she is away through the kitchen yard. See her run up the cherry tree; how can she get down? Mew, did you say? Will you be helped down? Oh you prefer to creep down a little; and now, with a leap, away you go again. See her jumping up against the wall. There, she has him! Keep out of the way, then, Mr Fly; you should know her claws are very sharp, and if she catches you, she will eat you up. There, now, she has upset the

work-basket, and is driving hoop with the spools and thimbles. See her look so cunningly with the thimble in her mouth.—She means it for laughing, I know."

"Gather them up, Fanny; kitty is not a good housekeeper; she gets things out of their place, but never puts them back again."

Hark, she is crying; what can the matter be? Her bright eyes spied a fishing rod and line hanging upon the kitchen wall. In her thoughtlessness and ignorance, she jumped to catch it, and the hook passed quite through her foot. The cruel barb is hidden in the flesh, and she cries piteously. "Old Kitty has been enjoying herself watching her frolics, but now she runs and mournfully joins the cry."

"Call William to get out the hook."

William came, and carefully held the hook with the pincers, so it should not pry on poor Kitty's foot, and broke off the part attached to the line.

But the barb is in yet; what shall we do?

Kitty is in great pain; she mews, and tries to pull it out with her teeth. William covered her head so she could not bite him, and then, carefully as possible, but with kitty crying sadly, pushed it through.—Now your trouble is over, Kitty; learn to look and think before you jump for every line again.

Fanny's little gray kitten is not alone in play with hooks and lines—with temptation.

The lad who visits the saloon, and listens to its low stories and vile jests, is playing with a line whose hook will very likely fasten upon him and drag him into a drunkard's ignoble grave. The youth who disregards a mother's love and forsakes a father's advice, is playing with a dangerous line, a fatal hook.

The boy who disregards the Sabbath, and seeks companions among the vicious, who secretly, perhaps, practices "the manoeuvres of a traveling circus," or is engaged in boys' theatre, is playing with a line whose hook will surely and fatally draw him away from virtue and self-respect. The youth who sets lightly by the Bible, and listens eagerly to the sneers and cavils of bad men, is playing with a line and hook whose barb will pierce his soul, drawing him from the rock of truth and honesty into the whirlpool of delusion and ruin.

Oh! ye children of the Sunday-school, and youth of our happy land, flee these temptations—these barbed hooks. "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it; turn from it, and pass away."

## The Child's Prayer.

Into her chamber went  
A little girl one day;  
And by a chair she knelt,  
And thus began to pray:  
"Jesus! my eyes I close;  
Thy form I cannot see;  
If thou art near me, Lord,  
I pray thee speak to me."  
A still small voice  
She heard within her soul:  
"What is it, child? I hear;  
I hear thee—tell me all!"

"I pray thee, Lord," she said,  
That thou wilt condescend  
To tarry in my heart,  
And ever be my friend.  
The path of life is dark—  
I would not go astray;  
O, let me have thy hand,  
To lead me in the way!"  
"Fear not; I will not leave  
Thee, poor child, all alone."  
And then she thought she felt  
A soft hand press her own.

"They tell me, Lord, that all  
The living pass away:  
The aged soon must die,  
And children even may.  
O, let my parents live  
Till I a woman grow;  
For if they die, what can  
A little orphan do?"

"Fear not, my child!  
Whatever ills may come,  
I'll not forsake thee e'er,  
Until I bring thee home!"

Her little prayer was said,  
And from her chamber now,  
She passed forth with the light  
Of heaven upon her brow.  
"Mother, I've seen the Lord—  
His hand in mine I felt,  
And oh! I heard him say,  
As by my chair I knelt:  
"Fear not, my child!  
Whatever ills may come,  
I'll not forsake thee e'er,  
Until I bring thee home!"

## APPOINTMENTS.

Elder B. S. Reynolds will preach (D.V.) at Montgomery Centre, Friday, October 18th, and hold meetings over the following Sabbath; and in Clarenceville, C. E., Wednesday evening the 23d.

Elder Himes will preach in Waterbury, Vt., Oct. 21; Cabot, Vt., evenings, Oct. 22 and 23; Champlain, N. Y., Oct. 24 and 25, and over the sabbath.

Elder Samuel Heath will preach in the Advent Chapel, Hudson st., Boston, Sabbaths, Oct. 20th and 27th.

Loudon Ridge, Sunday, Oct. 27th; West Alton, Friday, Nov. 8, at 10 o'clock A. M., and continue over the Sabbath. Will brethren remember this meeting, and do what they can in order to see the work of the Lord again revived in West Alton, "while it is called to-day."

T. M. PREBLE.  
Concord, N. H., Oct. 14, 1861.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

M. B. Laning. We have none of the Pulpit Harp and can only supply the new edition at present; which we will put at the same price as the pocket ed.

J. M. Orrock. Mrs. M. L. Clark owes \$1.08. We credited \$2 to E. Newcomb, to 1862, Sept. 14.

R. Hutchinson. Mrs. A. A. Knowlton was indebted \$1.75, which we have cr. her and chd. you—cr. you 75 c. for hymns.

Geo. W. Burnham. Sister A. Phelps handed us at conference \$4.26, collected at Low Hampton for you; which awaits your order.

B. Dudley, \$1. Sent book and two tracts, and cr. 16 c on Herald to No. 1030. The history and Bible, are for sale in N. Y. and not at this office.

## A. M. ASSOCIATION.

ACKNOWLEDGMENTS TO TUESDAY, OCT. 15, 1861.

M. B. Laning, Kersey, Pa.	1.00
"Mill. Aid Society" in Shiremanstown, Pa.	3.00
"New Kingston, "	3.00
Mrs. Willard Wood, Derby Line, Vt.	1.00
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Osmund Doud, New Haven, Vt.	5.00
A friend at Conference (N. S., Vt.)	10.00
S. Bliss	2.00
R. Hutchinson, Waterloo, C. E.	1.00
Paul Hardy, St. Johnsbury, Vt.	.50
Tasker Williams, Mendon, "	.50
Lucy Chittenden, at Conference	.25

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.—Paid on the above, by

"A Friend of the cause" \$10.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardsville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
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My Post office address in future will be Yarmouth, Me.  
O. R. FASSETT.

My P. O. address is Rouses Point, Clinton Co., N. Y.  
DANIEL T. TAYLOR.

## RECEIPTS.

UP TO TUESDAY, OCT. 15.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

D W Flanders 1081, Geo Thompson 1087, Wm Story 1087, S Ebersol 1081, J Johnson 1148, E H Brister 1098, S Minor 1075, Mrs M H Hyatt 1082, Mrs Mary Gorham 1062, A Phelps 1075, A Culver 1086, H Bundy 1049, Mrs D Winchester 1049, J A Winchester 1101, W H Eastman 1081—each \$1.

W A Cook 1068, M H Mayer 1101, M B Laning 1127, B T Morrill 1104, C A Towne 1127, J Clark 1075, O Doud 1127, Dr O O Town 1075, S H Chaffee 1086, S K Baldwin 1088—each \$2.

Silas Howland 1065, \$3.







takes possession of their hearts. Their minds are filled with trouble. Joy gives place to grief and sadness. But the word of consolation administered by the Saviour was, "If I go away, I will come again and receive you to myself." Now what could the disciples understand by this promise, but that the same Saviour they were sorrowing to lose, in his own proper person, as they had seen him by the sea of Galilee, as they then saw him beside the board where in sadness they had partaken of that last supper, would return,—not in weakness but in power,—and receive them to the mansions he had gone to prepare. This being their understanding, without a positive explanation to the contrary, from the blessed Jesus himself, it will hold good through all the intervening ages, till in glory he descends the shining pathway of the skies.

Again : in speaking of his return to his waiting people, he seems to love to use the term "Son of Man." Now what does this expression indicate? Certainly not his relation to the God-head : nor any supposed affinity to angelic existence. It can only refer us to the seed of Abraham, and indicates his determination to consummate that relation in a glorified state of being. Nothing can add to the essential glory of Christ's divinity. It was his humanity that was glorified when he ascended on high; and he comes again the glorious Son of man to change our vile body and fashion it like his own.

Once more : when the disciples stood upon the mount of Olives, and received the parting benediction of our Lord, witnessed the marks of identity in his hands and feet, the cruel spear-wound in his side, listened to that voice "like the sound of the dulcimer sweet" whose words had so often melted like music into their souls, beheld the bright cloud of glory as it wafted him heavenward out of their sight, heard the words of the "Shining ones" who stood by, saying, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;" what could they understand but that the "Man of Sorrows"

"Not crowned with thorns and gory  
But crowned with glory now,"

should return in "propria persona," and bring his waiting children into the kingdom prepared for them from the foundation of the world? The literal understanding of this passage would be confirmed in their minds by the words of our Lord upon a former occasion, "If they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the East, and shineth even unto the West; [world wide, visible to every beholder,] so shall also the coming of the Son of Man be." And it is demonstrated beyond a peradventure by the seer of Patmos when he says, "Behold he cometh with clouds and every eye shall see him;" ay! those eyes that have been turned heavenward for eighteen hundred years, red with weeping, those faces pale with watching, shall yet light up with an unearthly joy, as they see the glory mantling the heavens, and "the King in his beauty" coming to receive the weary watchers to himself.

We will close this part of our subject, with a single illustration.

A father and mother have a son, an only child, the idol of their affections. He is lovely in his person, true in his attachment to his parents, noble in manly graces, and they look upon him as the light of their life, and the staff of their age. A friend in whom they have the greatest confidence, is enamored of the golden visions of California, and thinking he can make James of great service to him in the acquisition of wealth, proposes to have him accompany him. For awhile affection for their child leads them to reject all his offers; but at length the importunities of their friends, the wish of their son, and above all the allurements of that wealth which is promised them: on his return, induce them to yield. The friend is bound under a large forfeiture to return him safe, and James is suffered to depart. The days pass wearily away: month after month lengthens into years, and the time arrives for the return of the absent one. In their day-dreams they have seen the flaxen-haired youth return, the stalwart man, the sun-burnt miner. In the night visions the mind returned

to former years, they embraced and kissed their son, they gathered around the same board, knelt at the same altar, but

"They woke to find the vision flown  
And weep that they were all alone."

But at length the time arrives, the friend comes bringing words of good cheer from James, beautiful presents greet their eyes, almost countless treasures are poured at their feet. For a little their eyes are feasted, and their hearts are made glad. But soon the thought returns to James. "What about him? When is he coming?" "Well," says the friend, "you saw James in your day-dreams, and night visions." "Yes!" "You see the beautiful presents and countless treasures." "Yes!" "Well this was the spirit and intent of the bond, that you should have him with you in your mental visions, and he should send you these presents and treasures, to cheer and support you in your old age." What blank astonishment fills those parents' minds at such a perversion of language, and for a moment renders them speechless! But when the tongue resumes its office, how soon they cry "No! No! By a father's affection, by a mother's love, by all that is holy, and all that is true, that bond shall be enforced to the last jot and tittle, unless James our son, our only son returns." They loathe the presents, the gold is spurned like sordid dust from their feet, and in the bitterness of their grief they cry, "My son! Oh my son! my son!"

So with the Christian, he may be pointed to the destruction of Jerusalem, to the death of friends, to the providences of God, to the triumphs of science and the arts, to the building up of the church, and saving of souls, and though he may rejoice in some of them, yet it is not the man of sorrows, nor the Redeemer coming to Zion, and as he thinks of the long delay, he cries

"Come my beloved haste away  
Cut short the hours of thy delay."

And as the fulfillment of God's word causes the promise "Behold I come quickly" to echo in his ears, his whole soul joins with the Spirit and the Bride in echoing the response "Come!" Amen, even so come Lord Jesus.

(To be continued.)

For the Herald.

### A Thorn in the Flesh.

I was born in Murrell, in the parish of Kirkliston, about ten miles from Edinburgh, Scotland, July 15th 1830. When I was about two years of age my parents emigrated to America. About six months after our arrival, while residing in Quebec, C. E., I met with an accident which a year later deprived me entirely of the sight of my right eye. It happened thus: a boy took me out doors one day to give me a ride on a hand-sled. At the bottom of a hill not far from the house, there was, what is called in the country "a slash fence," and among the timber felled for the purpose of fencing was a hawthorn bush—dry and dead. As he happened to let go the sled it ran against the fence and one of the thorns went into my eye. After suffering much pain, the eye healed and gave no farther trouble aside from the loss of sight, except sometimes when I took cold it would become bloodshot and feel uneasy. In this way it continued till little more than four years ago when an ulcer came on the eyeball, attended with severe inflammation. After being a few weeks under medical treatment the inflammation subsided, and then I found the other eye—which had hitherto been very strong—was much weakened, and it has never been so strong since.

It will thus be seen that I have literally "a thorn in the flesh" which is a great hinderance to my studies, and calls for the exercise of patience. Not long since I received a letter from a beloved sister in the West who, speaking of this affliction of my eyes, said, "If I could, I would be willing to give you one of mine." Such a sentence I need hardly say, brought forcibly to my mind the words of the apostle: "There was given me a thorn in the flesh, the messenger of Satan to buffet me lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me; and he said unto me, thy grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities,

that the power of Christ may be upon me."—2 Cor. 12: 7—9. "Brethren, ye know how through infirmity of the flesh I preached the Gospel unto you at the first; and my temptation which was in my flesh ye despised not, nor rejected . . . for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me." Galat. 4: 13—15.

I intended to cite in this connection from Prof. Bush's Scripture Illustrations, p. 630, the remarks of a Mr. Stephens on these passages, as given in a letter to Mrs. Hannah More, but Bro. Daniels has anticipated me by quoting them in the Herald of the 21st inst.—to which the reader is referred. As the medicines of the apothecary are a mixture of bitter and sweet, nauseous and palatable, but designed for the ultimate good of the patient, so the gifts of Providence are both pleasing and painful; but if by means thereof we are led to Christ and to that land where "the blind will see out of obscurity," and "thine eyes shall behold the King in his beauty," it will be all right.

J. M. ORROCK.

Sept. 29th '61.

### The Practical Use.

We read that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Hence while we are looking to the precepts, as the direct and main guide in duty,—while we are to look to the promises as the primary and chief source of comfort in sorrow,—we may to some extent look to the prophecies of Scripture and to the things connected with our Lord's return, for direction in duty, and also for consolation. Our Saviour in his great prophecy, after mentioning the signs of his coming again, says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." That sounds like comfort. He adds, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." That sounds like using prophecy concerning the Second Advent, for the guidance of life.

If so, it is reasonable to suppose that these things should have an increasing influence as we come nearer that day. Paul seems to warrant this idea, where he says, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Dr. Cumming of London, England, beautifully and forcibly expresses the same thing; "I believe," says he, "that the morning twilight is near; I believe that the axes are heated by the accelerated revolutions of the wheels of time as they near their rest. But instead of that being a reason for relaxing our exertions, it is the reverse; if the letter-paper is nearly full, let us crowd more writing into the space that remains; if the candle-light is nearly extinguished, let us work the harder ere it go out; let your lamps be trimmed and your lights burning."

In view then of the hastening judgment, as well as of other great truths, we call on the sinner to repent,—the penitent enquirer to believe on the Lord Jesus Christ,—the backslider to seek restoring mercy; and the believer to look up, lift up his head, to watch, pray, live near to God, and be ready for every good word and work.

H.

Millennial News.

### "The Earnest Expectation."

In the language of the New Testament and in current religious usage, Christians are regarded as citizens of a divine kingdom of which their

Lord is the head. Accordingly they seek its present advancement in this world, and have their most glorious prospect in its final triumph at his second coming. Their citizenship lies not merely in obligations to his service and necessary subjection to his sway, which may as well be affirmed of all mankind, and of infernal powers; but in loyalty to his person and reign, participation in his principles, fidelity to his measures, and confidence in his resources. Hence it enters into their desire and plan, as into his own, to extend his dominion and multiply its subjects in this world, to deepen and diffuse the blessings enjoyed under it, to make their friends and neighbors and all the families of mankind partakers of their own privileges and hopes. Theirs is not the ambition of Roman citizens, or of any modern aristocracy, to aggrandize their own exclusive caste while enlarging the territories and multiplying the vassals of their government. They would make their fellowship as wide as its conquests. Yet, while such is their desire, their earnest expectation "waiteth for the manifestation of the sons of God." As with the faithful subjects of any monarchy, their most glorious prospect is in the ultimate triumph of their Sovereign, not merely in gathering a vast number of willing and favored subjects, but in subduing all his incorrigible foes. This result they must look for, according to his announcement, in his second coming. The promised consummation of his kingdom among mankind is beyond the growth of his religion, or the spread of its influence: it is his personal presence and triumph. Hence it must be looked for in connection with the resurrection, and "the time of restitution of all things." It will be the inauguration of his reign in the "new earth wherein dwelleth righteousness."

Thus the apostle Paul, after saying, "Our conversation [or our citizenship] is in heaven," adds, "from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Now many philanthropists have gone aside from this apostolic and Scriptural idea in their conception of the results anticipated by Christianity. They have expected civil governments to be rectified and perfected, great moral reforms to be accomplished, and mankind to be advanced to a high social, intellectual, and moral condition, through existing agencies, leaving nothing further to be done or gained. Many Christians, too, seem to be content with expecting the world to be pervaded by the principles of Christianity, making little or no account of Christ's coming and the resurrection and the new earth. Their "golden age" for the world is made such, at best, by the prevalence of moral and religious truth. They speak as if the kingdom of Christ were a mere figure for the moral influence of his religion, and not as literal an account as can be given of a state or commonwealth having Christ at its head, whose utmost prosperity must therefore be in his person and presence. And too often they speak of themselves individually as if the consummation of their prospects were in the rest and blessedness that immediately follow death, rather than in "the resurrection of the just," when "the meek shall inherit the earth." Adhering more closely to the Scriptures, they will remember that Christ is truly and properly a king, and they are his loyal and confiding subjects; that having come to this earth, a revolted province of his dominions, he went away for a season; that according to his parables and promises, he will one day return to vindicate his servants and to punish his enemies; that he is now "expecting till his enemies be made his footstool," but will then complete his work for the righteous living and dead, and reign with them in the new earth, even in the new Jerusalem. Along with the promise so often cited, "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," there runs the threatening, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." To that time, both of reward and "vengeance," when "every eye shall see him," the prophets and apostles looked forward with exultation, beyond all improvements and reformatations in society; beyond even the predicted proclamation of the Gospel to all nations; beyond even the rest



of falling asleep in Jesus. Amid all their trials and successes, they looked and longed for the final coming of that divine kingdom, of which they were citizens—not in the amelioration of existing institutions—not even in the prevalence of Christianity over idolatry and unbelief, but in the final coming of their King,—“looking for and hasting unto the coming of the day of God,”—in the meantime confessing “that they were strangers and pilgrims on the earth,” and desiring “a better country, that is an heavenly.” Let their chief hope be ours. We know not how better to set forth the expectation that befits Christians amidst whatever troubles and uncertainties may surround them in the present life, than by turning to the apostle Paul when he would most cheer the Thessalonians under their “persecutions and tribulations,” as in the first chapter of his second epistle, to which we solicit the attention of our readers. Sure we are, if only from the example in the New Testament, that nothing can better qualify the people of God for “the sufferings” and the duties “of this present time,” than “to wait for his Son from heaven.”—*N. Y. Ind.*

### Perseverance.

He who allows his application to falter, or shirks his work on frivolous pretexts, is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity and cheerfulness. The habit of strenuous, continued labor, will become comparatively easy in time, like every other habit. Thus even men with the commonest brains and the most slender powers will accomplish much, if they will but apply themselves wholly and indefatigably to one thing at a time.

Sir Charles Napier, when in India, encountered an army of 35,000 Beloches with 2000 men, of whom only 400 were Europeans. He charged them in the center up a high bank, and for three hours the battle was undecided. At last they turned and fled.

It is this sort of pluck, tenacity, and determined perseverance which wins soldiers' battles, and indeed, every battle. It is the one march more that wins the campaign; the five minute's more persistent courage that wins the fight. Though your forces be less than another's you equal and outmaster your opponent, if you continue it longer and concentrate it more. The reply of the Spartan father, who said to his son, when he complained that his sword was too short, “Add a step to it,” is applicable to every thing in life.

It is not how much a man may know, that is of so much importance, as the end and purpose for which he knows it. The object of knowledge should be to mature wisdom and improve character, to render us better, happier, and more useful; more benevolent, more energetic, and more efficient in the pursuit of every high purpose in life. We must ourselves be and do, and not rest satisfied merely with reading and meditating over what others have written and done. Our best light must be made life, and our best thought action. The humblest and least literate must train his sense of duty, and accustom himself to an orderly and diligent life. Though talents are the gifts of nature, the highest virtue may be acquired by men of the humblest abilities, through careful self-discipline. At least we ought to be able to say, as Richter did, “I have made as much out of myself as could be made of the stuff, and no man should require more.”—*Self-Help.*

### The “Beer Seed,” or California Yeast Plant.

Of this “What is it” among aquatic plants, which is getting to be common among us, the Newburyport Herald says:

Beer seed, or as it is more appropriately called, the beer plant, a sort of vegetable “what is it,” imported from California, that land of wonders and oddities, is attracting considerable attention among the curious. It is a small white irregular shaped substance, not unlike rice in general appearance, and possesses the property of starting fermentation in a bottle of sweetened water, which in twenty-four hours results in quite palatable beer. The seed seems all alive during

fermentation, rising and falling in regular currents, the ascending platoons discharging their gas at the surface, and falling back to reload like regular soldiers.

But the most singular thing about it is its property of propagation or indefinite multiplication, without any change of its structure or development—that is, it does not grow up into a plant and go to seed, but each seed brings forth a new seed and that another, ad infinitum. There is of course much speculation about its nature, many looking upon it with almost superstitious curiosity, as if it were an exception to all known laws of life and growth. We are inclined to think, however, that it is simply a new species of the Cryptogamous genus of plants, which includes besides lichens, mosses, &c., that have a regular vegetable structure, yeast, ferments, mold, vegetable and animal funic, such as smut on grain, and cancers and warts on animals, and probably also the principle of cholera, potato rot and other epidemics. These exhibit the very lowest form of organization—a congeries of cells, from which all vegetable and animal tissues are formed, each cell having an individual life of its own growing and propagating independent of the general life of the system to which it belongs, so that it may live and grow after the cessation of the general life. These lower orders of plants are for the most part illustrations of cell life proceeding on its own hook and not developing into the regular structure of roots, stems, and capillary tissue. To this class the beer seed seems to belong, which has an analogue, as we have heard several remark, in the well known vinegar plant.

### The Death of Bede.

BORN A. D. 673, IN WEREMOUTH, NORTH-UMBRIA, DIED A. D. 735.

He was attacked with a severe infirmity of frequent short breathing, yet without pain, about two weeks before Easter Day; and so he continued, joyful and glad, and giving thanks to Almighty God, day and night, indeed hourly, till the day of Ascension. He gave lessons to us his disciples, every day, and he employed what remained of the day in singing psalms. The nights he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. When he waked he resumed his accustomed devotions, and with expanded hands never ceased returning thanks to God. Indeed, I never saw with my eyes, nor heard with my ears, any one so diligent in his grateful devotions. Oh truly blessed man! He sang the passage in St. Paul, “It is a fearful thing to fall into the hands of the living God;” and many other things from the Scriptures, in which he admonished us to arouse from the sleep of the mind. He also recited something in our English language, for he was very learned in our songs; and putting his thoughts into English verse he spoke it with compunction. “For this necessary journey no one can be more prudent than he ought to be, to think before his going hence what of good or evil his spirit after death will be judged worthy of.”

He sang the Antiphonæ according to our custom and his own, of which one is, “Oh King of Glory, Lord of virtue, leave us not orphans, but send the promise of the Father, the Spirit of Truth, upon us, Alleluia.” When he came to the words Spirit of Truth, he burst into tears, and wept much, and we with him. We read and wept again; indeed we always read in tears. After mentioning that he was occupied in translating St. John's Gospel into Saxon, his pupil adds: When he came to the third festival before the Ascension Day, his breathing began to be very strongly affected, and a little swelling appeared in his feet. All that day he dictated cheerfully, and sometimes said, among other things, “Make haste—I know not how long I shall last. My Maker may take me away very soon.” It seemed to us that he knew very well he was near his end. He passed the night watching and giving thanks. When the morning dawned, he commanded us to write diligently what we had begun. This being done, we walked till the third hour with the relics of the saints, as the custom of the day required. One of us was with him, who said, “There is yet, beloved master, one chapter wanting; will it not be unpleasant to you to be asked

any more questions?” He answered, “Not at all; take your pen, prepare it, and write with speed.” He did so. At the ninth hour he said to me, “I have some valuables in my little chest. But run quickly and bring the presbyters of our monastery to me, that I may distribute my small presents.” He addressed each, and exhorted them to attend to their masses and prayers. They wept when he told them they would see him no more; but he said it was time that he should return to the Being who had formed him out of nothing. He conversed in this manner cheerfully till the evening, when the boy said, “Dear master one sentence is still wanting.” “Write it quick,” exclaimed Bede. When it was finished, he said, “Take my head in your hands; for I shall delight to sit opposite the holy place where I have been accustomed to pray, and where I can invoke my Father.” When he was placed on the pavements he repeated the Gloria Patri, and expired in the effort.—*Cuthbert.*

### Coins of the New Testament.

BY JAMES ROSS SNOWDEN,

Director of the U. S. Mint, Philadelphia.

“And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.”—Matt. 20. 22.

A penny a day seems a small compensation for a laborer; but the coin in question was not the penny of the present day, but was a denarius, a silver coin, the intrinsic value of which was fifteen cents. This gives one a better idea of the value of labor at that time. And it shows that the good Samaritan was more liberal and generous than the usual reading of the text would indicate. Luke 10. 35. He gave the poor man that fell among thieves two silver coins of the value of thirty cents. We have reason to believe that silver was at that period ten times as valuable as it is at present; in other words, thirty cents would buy as much as three dollars would now. It thus appears that the Samaritan, besides the other valuable things, wine and oil, which he bestowed upon the injured man, gave the “host” money enough to pay the boarding of his guest for some time, perhaps for several weeks, because this interesting event happened in the hill country of Judea, between Jerusalem and Jericho, where the charges at the inn were quite moderate. Thus a liberal provision was made for the intervening time which would elapse before the benevolent man would return from Jerusalem. And in case he should be delayed in his return, he said to the inn-keeper, “Take care of this man, and whatsoever thou spendest more, when I come again I will repay thee.” This generous and neighborly conduct of the good Samaritan our Lord commends, with the injunction, “Go thou and do likewise.”—v. 37.

The ointment with which Mary anointed our Saviour, is said to have been very costly, John 12. 3, and “very precious,” Mark 14. 3. “Some had indignation with themselves, and murmured against her,” because her ointment might have been sold for more than three hundred pence and the money given to the poor, Mark 14:4, 5. The propriety of saying that it was very costly, and very precious, appears very clearly when we ascertain that the price at which it was said it might have been sold, was equal to forty-five dollars of our own money. Mary's offering was therefore a valuable one intrinsically; but much more so as she wrought a “good work, which is spoken of throughout the whole world as a memorial” of her love and devotion to the Saviour.—v. 9.

Again, when the five thousand persons were miraculously fed, we are told that the disciples asked, “shall we go and buy two hundred penny worth of bread, and give them to eat?”—Mark 6:37. The present value of a penny is about two cents. It would seem to be very unreasonable to talk of feeding such a multitude with four hundred cents worth of bread. But when we know that two hundred pence were equal to thirty dollars of our money, we can readily understand how, with that sum, bread enough might have been purchased not only to enable “every one of them to take a little”—John 6:7; but if the proportionate value is considered, the money would have bought a loaf for each one of the

great multitude that were assembled. The great Master of the feast, however, preferred to feed them by his creative power, and thus the five barley loaves and the two small fishes were miraculously increased; “and they did all eat and were filled; and they took up twelve baskets of the fragments.”—Mark 6:42, 43.

It is difficult to determine with accuracy the relative value of the money in different periods of the world. The pieces of the same denomination, coined at different times, greatly varied in weight and in fineness, or in the proportion of pure silver to the alloy of base metal used in the coinage. The denarius of Tiberius weighed about sixty grains, and contained about ninety per cent. of alloy, and was worth, as we have seen, about fifteen cents; but as the Roman Empire declined, the denarius was diminished in weight and fineness, until at length it fell to about the value of six cents. It was perhaps on the model of this reduced denarius that the English penny was established. The pound sterling, as originally constituted in England, and up to about A. D. 1300, was composed of a troy pound weight of silver. As there are 5,760 grains in a troy pound, and as a penny is the hundred and fortieth part of a pound sterling, it will be seen that the penny of our English ancestors weighed twenty-four grains; from which comes the term “pennyweight.” At the present mint value of silver namely 121 cts. per ounce, twenty-four grains, or one pennyweight, is worth six cents; but as one pound troy of silver is now in England coined into three pounds and six shillings sterling, the weight of the penny would be only about seven grains. This being too small for a coin, the copper penny has been substituted for the silver penny. The Roman term is still preserved in the English account of pounds, shillings and pence: Thus £ s. d. From these considerations it would appear that the translation of the word denarius into penny is legitimate and proper in one sense, although it gives an incorrect idea of the ancient coin.

We have thus endeavored to show that it is useful as well as interesting to learn something of the value of the denarius, inasmuch as it serves to render more clear several passages in the sacred writings.

### Books in the Seventh Century.

Chambers' Encyclopedia gives some valuable information in regard to the early history of books.

The method of dispersing books in the seventh century was not less remarkable than that of their transcription. Some of the books were sold at exorbitant prices; some were executed to the order of kings, nobles, and church dignitaries; some were exchanged; and some found their way into the hands of the stationarii, or dealers of books, in the principal cities. It was customary to lend books for transcription, under an agreement to receive an additional copy on their return. In all cases of lending books, penalties were stipulated to be paid in the event of their not being restored. Latterly, there sprang up a practice among the stationarii of Paris, and some other cities, of lending out books, at certain rates, on the principle of a circulating library, by which means the poorer class of students and others were accommodated. In these latter times, also, as we approach the period when printing superseded transcription, the process of copying books began to be undertaken by lay scribes for a livelihood, of which there were examples in London. To the monks, however, and also to some orders of nuns, belongs the merit of not only having supplied the religious orders with the books which were in daily use, but those which replenished the libraries of the learned and wealthy, until their ingenious craft was supplanted by that of the printer and bookseller. In the higher class of monasteries, there were libraries of from 500 to 1000 volumes; but many of the poorer conventual establishments could boast of no more than from 20 to 30 books. In the list of effects which belonged to a monastery in Scotland—St. Sert, on an island in Loch Leven—there appeared only 16 books; and yet in this poorly provided insular establishment, the prior, Andrew Wintoun, (1420,) completed his



Orgnale Cronykil of Scotland, a work in verse, which is not less valuable as a picture of ancient manners, than as a specimen of the attainments of the old monkish writers. But there are said to have been instances of a greater scarcity of books than at St. Serfs. Often, only two or three breviaries and missals, a psalter, and a copy of the gospels, were all the books owned by a religious house. The possession of an entire copy of the Scriptures (the Latin version of St. Jerome) gave immense importance to a monastery or church. Nor was this surprising, when the enormous labor of transcribing a Bible, letter by letter, is considered. Alcuin, a native of England, and one of the most industrious and ingenious monks of his time, occupied himself from about 778 to 800 A. D., a space of 22 years, in making a copy of the Bible for the Emperor Charlemagne. This ancient and extremely interesting monument of piety and labor is now in the British Museum, which became possessed of it for the sum of £750. The Museum is also enriched with a variety of missals and other works, executed by the monks. In the present day, it is scarcely possible to form a correct idea of the value put upon books, even of a common order, or of the prodigious care which was taken of them, during the middle ages. To preserve them from embezzlement, they were in some cases chained to shelves and reading-desks; and in the dwelling of nobles, a volume might be seen chained to a table in the hall, for the use of such members of the family as were able to read.

### The True Blue.

Everybody has heard the designation "true blue" applied to Presbyterians.

Dr. Murray, in his speech before the Assembly of the Free Church of Scotland, at the Tri-centenary celebration, thus playfully refers to its origin:

"I have often been asked why we are called 'true blue.' I did not know how to answer. But I asked a Scotchman, 'Well,' said he, 'when we were persecuted, the ministers used to go to the mountains, and when they were going to have a communion, they held out a blue flag, which was an invitation to the people of the country around to attend; and their descendants are called true blue from that.' That is one explanation, but I have found out another for myself. A few years ago, I was in Naples and Rome, and went to Pompeii, where I spent some time among its splendid frescoes of variegated hues. All the other colors had faded away, but the blue was as bright as the day it was put on, although it had been buried for nearly two thousand years. The true blue never gave out—that is the meaning of it. (Laughter.) True blue Presbyterianism is so blue that it never goes out."

THOMAS CHALMERS—It is often said, "what the boy is, the man will be," and the saying comes true in very many cases. Thomas Chalmers was a little preacher when he was young, and a great preacher when he grew older. From his earliest years he longed to be a minister; and it is said that he preached his first sermon, with a chair for his pulpit, taking for his text, "Let brotherly love continue."

Thomas was a steady and noble-hearted lad, with a sincere love for the best things; but when at twelve years old he was sent to college to study, he knew very little indeed. After a while, however, his fine mind seemed to wake up; early and late he toiled at his books, and pursued in good earnest the great object of his childish desires. He became one of the most learned, talented, eloquent, and useful preachers of his time; and his short but truly glorious life was spent in teaching, by word and pen, the great truths of the Bible to men of all classes and ranks. Let the name of Dr. Chalmers ever remind us of the lesson—Choose a good object, and then steadily pursue it.

COMODORE BILLINGS, in his account of his expedition to the northern coasts of Russia, says that when he and Mr. Mann were on the river Khabina, they were attended by a young man from Kanoga, an island between Kamtschatka and North-America. One day Mr. Mann asked him:—"What will the savages do with me if I fall into their power?" "Sir," said the youth, "you will never fall into their power if I remain with you. I always carry a sharp knife; and if I see you pursued and unable to escape, I will plunge my knife into your heart;

the savages can do nothing more to you." These recall the words of the French knight reported by Joinville:—"Swear to me," said Queen Margaret, "that if the Saracens become masters of Damietta, you will cut off my head before they can take me." "Willingly," replied the knight, "I had already thought of doing so, should the contingency arrive."



## ADVENT HERALD.

BOSTON, OCTOBER 26, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### Exposition of Daniel's Prophecy.

#### CHAPTER VII.

#### THE EPOCH OF THE PAPAL SUPREMACY.

24. From A. D. 540 to 1800.

GRANVILLE SHARPE, author of "Remarks on Several Prophecies," London, 1768, is given by Tyso, under this date.

25. From A. D. 546 to 1806.

JOHN S. WAUGH, M. D., author of "Dissertations on the Prophecies," Edinburg, 1833, contends that this period ends with the renunciation by Francis of Austria of his dignity as emperor of Germany; and so reckoning back from this, he begins in the first date given.

26. From A. D. 548 to 1808.

REV. WM. ETTING, author of "The Season and Time," London, 1816, is given thus by Tyso.

27. From A. D. 552 to 1793.

REV. WM. F. MILLER, A. M.—pastor of the Congregational church in Windsor Conn; author of "Signs of the Times," Hartford, 1804,—reckoned the 1260 days as symbolic of only 1248 years, and thus dated them:

"It appears from accurate historians, that from the death of Totilla, the last king of the Goths, the last of the French kings, in A. D. 1793, was precisely 1260 days or years; since in the same year Totilla was slain, the Pope, as his successor, commenced the first grand period of his rise into the power of the Beast. If, then, to the year A. D. 551 . . . we add 1260 days or years, it will make A. D. 1811; but, when from this number 18 days or years, are subtracted, for the deficiency of the 1260 days, in falling short of three full years and a half, as has been explained, it will make only A. D. 1793, the very year in which Ludovicus or Lewis XVI. king of France was beheaded—in the letters of whose name he finds the number 666. Signs &c. p. 30.

28. From A. D. 584 to 1844.

MATTHEW HABERSHON, Esq. author of "An Historical Dissertation on the Prophetic Scriptures," London, 1842, gives his preference to these dates. He says:

"There appears extreme probability, that the schemes of ambition which the Popes had so long contemplated, but which they could not effect, whilst the actual powers of the Caesars continued in Rome, were at this time, on the Lombard kingdom being established in Italy, A. D. 584, attained; and therefore that this year ought to be received as the time when the Pope first became a horn, and consequently as the commencement of the 1260 years. But what appears in this view as only in a very high degree probable, receives the strongest corroboration, if not actual confirmation, from the fact, that the above year, viz. 584, forms, as it is required it

should do, the middle point of the great period of seven times, or what has been called the great almanac of prophecy. For instance, considering this period to commence (according to calculation given in page 124, chapter 6.) in the year 676 B. C., and thereby to end A. D. 1844, the latter half of it, consisting of three times and a half, or 1260 years, must necessarily commence at its bisection, which is A. D. 584; and therefore this removal of the imperial power, and the passes of the Alps having been delivered up in this year, the presumption is very strong that it will be found the correct date of the commencement of the papal power. At the same time, the year 538, which was the time when the emperor Justinian embodied the papal prerogative in the laws of the empire, is in like manner the middle point between the year 727 B. C.—the year that led to the events of Israel's final captivity, and the consequent dominion of the Gentile monarchies—and the year of our Lord 1793," *Habershon's Diss.* pp. 266, 7.

MR. BROWN. In referring to this epoch, Bickersteth says: "In the year 584, mentioned by Mr. Brown, Pope Pelagius claimed infallibility, and was assisted in maintaining it by the troops of the empire, and then Rome was abandoned by the eastern emperor," *Guide to Prop.* p. 211. And Mr. Tyso gives the names of "A. Q. Brown, J. Fry, &c.," as adopting this date; but we find no "Brown," with these initials, in any list of authors.

REV. JOHN FRY, Rector of Desford, Esq. author of "Epochs of Daniel's Prophetic Numbers," London 1828,—we suppose to be the "J. Fry" to whom Mr. Tyso makes reference.

29. From A. D. 588 to 1847.

REV. JOSEPH WOLF, D. D. L. L. D. the celebrated Jewish Missionary, according to Tyso, gives this date.

30. From A. D. 602 to 1862.

DAVID N. LORD Esq. of New York city,—editor of the Theological and Literary Journal, an able Quarterly established in 1848, and the author of several valuable volumes—is not definite in his estimate of the commencement of this period, but approximates to the above. He says:

"From A. D. 597, to 626, there is no doubt the Catholic church was nationalized in England; and we think its most probable date was A. D. 602, when Augustine (who had been ordained a bishop) receiving the pallium from Gregory, was constituted archbishop of Canterbury to institute another archbishopric, and was recognized by Ethelbert, in that character."

"The Saxon kings were the last to embrace the Romish religion. On its nationalization in England, it was established throughout the ten kingdoms. It would not be certain, however, if that was the date of its complete nationalization, that it was the date also of the twelve hundred and sixty years;—unless it had begun to persecute immediately on the delivery of the saints into its hands; inasmuch as the twelve hundred and sixty years appear to be the measure of the persecution of the saints. There is little doubt, however, that the twelve hundred and sixty years of the repression and persecution of the saints from the period of the complete nationalization of the church . . . What the exact date of either was, however, cannot be absolutely determined. We only know that it was probably the first or second year of the seventh century, and that, at the most, it can have been but a few years later."

"It is apparent that the exact date of the twelve hundred and sixty years is not known; nor, consequently, the time of their termination. It is clearly revealed, however, that their end is not to be the period of the extinction of the wild beast, nor the coming of Christ. They are to be at least thirty years later," *Coming and Reign*, pp. 387—393.

31. From A. D. 604 to 1864.

REV. GEORGE STANLEY FABER, D. D. Rector of Long-Newton, Eng. author of "Dissertations on Prophecy," and "The Sacred Calendar of Prophecy," each in three vols. 8 vo., has had two opinions respecting this date—his earlier one being that it commenced in 606. But in his later volume, published in London in 1828, he says:

"The three prophetic times and a half, marked out as the reign of the little Roman horn, and variously expressed by Daniel and St. John as three and a half, or 42 months, or 1260 days, commenced in the year after Christ 604; which is the dividing point of the seven times, and will terminate in the year after Christ 1864," *Sac. Cal.* v. 2. p. 42.

"In the year after Christ 604, the demonolatrous Apostacy was complete by the acquisition of its lawless head; and, in the same year which is the bi-parting point of the seven times, commenced those latter three times and a half, during which the

times of the saints and the laws are given by the ten unanimous Gothic horns of the Roman beast into the band of the little papal horn," *Ib.* p. 181.

In his earlier works, Mr. Faber gave a common commencement to the 1260, 1290, and 1335 days; but in his later volumes he says:

"The 1290 prophetic days, mentioned in Daniel's last vision as reaching from the time when the Romans set up the abomination of desolation in the temple of Jerusalem to the time when many should begin to be purified and tried, commenced in the year after Christ 1360," *Ib.* p. 42.

The 1335 days. "This period of blessedness commences, after the time of the end, [in 1864,] at the close of the three times and a half during which the little Roman horn is permitted to tyrannise over the saints: it commences, therefore, agreeably to its predicted character of blessedness, synchronically with the apostolic Millennium. Hence the first thousand years of these 1335 years are the thousand years, during which Christ will figuratively reign upon earth with his saints; and hence the remaining 335 years, following as they do the thousand years, can only be the term, during which the millennial nations gradually degenerate, and at the close of the confederacy formed out of them, is devoured by fire from heaven"—in A. D. 3199. *Ib.* p. 479.

It will thus be seen that Mr. Faber was not scripturally instructed in the doctrine of the kingdom.

32. From A. D. 606 to 1866.

So late as 595, Pope Gregory wrote to his nuncio at Constantinople, to persuade the patriarch of that city to discontinue the title of "Universal Bishop," which that patriarch had assumed. Effecting nothing the Pope then wrote to the patriarch, "loading the title of universal patriarch or bishop with all the names of reproach and ignominy he could think of; calling it 'vain, ambitious, profane, impious, infernal, diabolical;' and applying to him who assumed it, what was said by the prophet Isaiah of Lucifer (14:12) and said this is the time which Christ himself foretold . . . The king of pride that is, antichrist, is at hand," *Bower's Hist. of Popes* v. 1, p. 409.

Eleven years after this in 606 Boniface III. was invested with the Papal dignity, and immediately prevailed on the emperor Phocas, not only "to revoke the decree, setting the title of Universal Bishop on the bishop of the imperial city, [Constantinople;] but obtained—what no man would believe could ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all historians to a man—but obtained, I say, a new decree, setting on himself, and his successors, that very title," *Ibid.*

Boniface had scarce obtained it, when he took upon him to exercise an unanswerable jurisdiction and power to that time unknown and unheard of in the Catholic church. For no sooner was the imperial edict, vesting him with the title of universal bishop, and declaring him head of the Church, brought to Rome, than, assembling a council in the basilica of St. Peter, consisting of seventy-two bishops, thirty-four presbyters, and all the deacons and inferior clergy of that city, he acted there as if he had not been vested with the title alone, though Phocas probably meant to grant him no more—but with all the power of an Universal Bishop, with all the authority of a Supreme Head, or rather absolute monarch of the church," *Ib.* p. 426.

This decree and subsequent events have been regarded by many writers as so significant, that it has been a favorite one for commencing the 1260 days duration of the Little horn's supremacy. Among these may be mentioned,

ANDREW OSIANDER, who died in 1552. He was one of Luther's early disciples, a voluminous writer of considerable celebrity in his day, and author of "Conjectures of the End of the World." Rev. E. B. Elliot says of him: "He measurably endorses the year day system of interpreting the prophetic days, and, like Luther, somewhat curiously notes Phocas' decree of A. D. 606, as constituting a notable Papal commencing epoch," (*Horæ Apoc.* v. 2 p. 139.) Rev. Andrew Willet, author of "Commentary on Daniel," (Cambridge, Eng. 1610), and who applies these days literally to Antiochus, says that "Oslander applying this prophecies to the Turks, by three years and a half, which containing, in his estimate 1178 days, but it cometh," says Willet "to 1278 days,) understandeth so many years from the first rising of Mahomet in 613. So long he thinketh the Turkish tyrannie shall rage; but it is not necessary that all the half time should be fulfilled," *Com.* p. 233.

MATTHIAS FLACIUS, a Professor of languages at Wittenberg, who died in 1575, "In his Catalogue of Witnesses, represented the 1260 days of the wild beast as having commenced in 606, and consequent-



ly referred its destruction, and the advent of Christ to the year 1866." *Lord's Ex. of the Apoc.* p. 239.

REV. DAVID CHRYSTAEUS, D. D., born in 1571, and the author of a Commentary on the Apocalypse, Wittenberg, 1563, said of this period:

"If they are numbered from the time of Phocas, A. D. 606, then the end may be expected A. D. 1866," *Elliot Horie Apoc.* v. 4. p. 433.

JOHN FOX, the Martyrologist, author of "Meditations on the Apocalypse," London, 1587—according to Mr. Elliott quotes "Aetius"—(Benedictus) of Berne, wrote who "Apocalypsin," and died in 1574,—as advancing the same idea—John Fox himself, according to Tyso, reckoning the 42 months as 42 weeks of seven days each, dated from A. D. 32 to 326.

REV. HUMPHREY PRIDEAUX, D. D. Dean of Norwich, Eng. born in 1648, and deceased in 1724—the author, with other vols., of a valuable work on, "The Old and New Testament connected in the History of Jews and the Neighboring Nations,"—says in his Life of Mahomet:

"It is to be observed that Mahomet began this imposture about the same time that the Bishop of Rome, by virtue of a grant from the wicked tyrant Phocas, first assumed the title of Universal Pastor, and thereon claimed to himself that supremacy which he hath been ever since endeavoring to usurp over the Christian church"—viz. A. D. 606. From *Newton's Dis.* p. 320.]

REV. DAVID PAREUS, Prof. of Divinity at Heidelberg, Germany—in a Commentary, which was the substance of lectures delivered in 1608, to the Academy of Heidelberg, over which he presided and which he published in 1615,—was inclined to reckon the 1260 days as 1260 years, beginning from Phocas' grant of the title of Universal Bishop to Pope Boniface III. in 606; but he leaves the decision of this point with God."

PROF. Wm. WHISTON, author of "An essay on the Revelation of St. John," published in 1706, also dates, according to Mr. Elliott, the Papal supremacy from Phocas' decree, in 606; and he quotes Archbishop Laud as affirming the same. Mr. Tyso ascribes to Mr. Whiston an earlier date—See A. D. 476.

But neither that nor this are in harmony with the following, which we cut from the N. Y. Observer of Oct. 12. 1861, and have often met with elsewhere—though evidently a myth:

"In the year 1712, Mr. Whiston, having calculated the return of a comet, which was to make its appearance on Wednesday, the 14th of October, at five minutes after five in the morning, gave notice to the public accordingly, with this terrifying addition, that a total dissolution of the world by fire was to take place on the Friday following. The reputation which Mr. Whiston had long maintained, both as a divine and as a philosopher, left little or no doubt with the populace, of the truth of his prediction."

Rev. JOHN MAYER, D. D. author of a "Commentary on all the Prophets," London, 1652; and of *Com. on Rev.* in 1627, according to Mr. Tyso, adopted these dates.

REV. JOHN GILL, D. D. born in Eng. in 1697 and deceased 1771 author of an Exposition of Revelation, London, 1728, is included in Mr. Tyso's table under these dates.

REV. THOMAS SCOTT, D. D., the celebrated commentator born in Eng. in 1747, and deceased in 1821, a post-millennialist, was not settled in his own mind as to the precise epoch of the end of the 1260 days, but says:

"The beginning of these twelve hundred and sixty years must be placed subsequent to the four first trumpets, on the subversion of the western empire, which was completed A. D. 566. This made way for the Pope, in process of time, to acquire a vast accession of ecclesiastical dominion. He became universal Bishop A. D. 606, and was fully established as a temporal prince A. D. 756. Did we know exactly at what time to begin the twelve hundred and sixty years, we might show with certainty when they would terminate; but this would not consist with that wise obscurity which always in some respects rests on prophecies before they are fulfilled. Till the event, therefore, shall explain this matter, it must be left undetermined; but perhaps the beginning of the rise and of the fall of this antichristian tyranny, and the completion of them, may both be at the distance of twelve hundred and sixty years from each other, as in more than one way the Babylonish captivity lasted seventy years.

The beginning, however, of these years, cannot well be fixed sooner than A. D. 606, or later than A. D. 756.—*Com. on Rev.* 11.1, 2.

He says of the "time times and a half," in Dan. 12:7, that "These are to be calculated from the time when the king, before prophesied of, began to scatter the power of the holy people," when the antichristian usurpers began to scatter the power of true Christians by false doctrines, persecutions, massacres, and religious wars, to the approaching period when the powers shall be subverted. It has been seen that the imposture of Mahomet, and the papal persecution began about the same time."

Of the other periods in the same chapter, Dr. Scott says:

"These twelve hundred and ninety days must be calculated from the same time as the three and a half years before mentioned; and the (end) thirty years beyond them. The subversion of the kingdom of Antichrist, and the destruction of the seat of the beast, will probably be at the end of the 1260 years; thirty years more may be taken up in wholly extirpating the Antichristian powers; and the last number of thirteen hundred and thirty (five) years, which reaches forty-five years beyond that time, may predict the complete introduction of the millennium, when the earth shall be filled with the glory of the Lord, as the waters cover the sea; and happy will they be, who wait and live to see that time. Without doubt this period is approaching, and not very far distant, though I dare not hazard an opinion about the exact time whence these years are to be dated," *Com. on Dan.* 12.

Bishop Newton remarks on "the time, times, and a half" in Dan. 12:7:

"The same time therefore is prefixed for the desolation and oppression of the eastern church, as for the tyranny of the little horn; (7:25) in the western church; and it is wonderfully remarkable, that the doctrine of Mohammed was first forged at Mecca, and the supremacy of the Pope was established by virtue of a grant from the wicked tyrant Phocas, in the very same year of Christ, 606." *Dis. on Pro.* p. 319.

The Bishop does not, however, adopt this date for the commencement of the period referred to, but thinks it may be applied to the "Mohammedans invading and desolating Christendom, and converting the churches into mosques: and this latter even seemeth to have been particularly intended in this passage." *Ib.* p. 320—but he names no date, except to say Jerusalem was taken in A. D. 637—p. 371.

Of the three periods in Dan. 12, Bishop Newton says: "What is the precise time of their beginning and consequently of their ending, as well as what are the great and signal events, which will take place at the end of each period, we can only conjecture, time alone can with certainty discover. If we are mistaken in our conjectures, it is no more than Mr. Mede and other much more learned men have been, who have gone before us in this argument," *Ib.* p. 321. See under date of 727, which he most favors.

#### A Tract on the Restitution.

By vote of the Standing Committee of the A. M. A. we shall shortly issue a tract of 16 pages on the Restitution. As we should like to know the probable demand before we print, we solicit orders. It will be the greater portion of a paper we read at the conference on this subject. It will be sent free of postage, for 3 cts. single copy or \$2 per hundred, and be issued about the middle of November.

#### The Support of the Herald.

It will devolve, under God, on the true-hearted friends of the Herald to decide whether it shall suffer for want of needed support, or that be prompt and liberal. The paper has always been true to the great question of the advent near; endeavoring to pursue a steady, uniform, consistent course, giving all the light emitted from any source, not limiting writers to a prescribed view of any question, and presenting the considerations against, as well as those for, positions of interest. God has wonderfully sustained this sheet during many a dark and trying hour in the past; and we cannot resist the conviction that he will still continue to sustain it in the future, so long as it shall be needed to announce the great truths connected with the near coming of God's everlasting kingdom.

#### Papers read before the Conference.

Addresses of interest were made before the Conference, by Brn. Robinson, Shipman, Hutchinson, and others; which we had hoped to give in the Herald in the order of their presentation. We have, however, thus far received only the one read by Eld Bosworth, and so have been compelled to print that first. The address of the president of the conference has been omitted in its order for the same cause. We trust that all who led in the several subjects entrusted to them, will supply us, at as early a moment as is practicable, with copies of their addresses.

#### The Earnest Expectation.

The article with this title in another column, from the N. Y. Independent, is worthy of perusal. Its appearance in the Independent as an editorial, with the appearance there from time to time of similar articles from the same pen, has led some to suppose that paper to be on the way towards the advocacy of Millenarian views. We wish this conclusion were just; but as we happen to know these articles to be from the pen of an occasional writer—a friend of ours and reader of the Herald—such a conclusion is unwarranted. We are, however, gratified to find that so much truth, in respect to earth's future destiny, finds admission in those columns; and we hope it may prove to be like seed sown in good ground, productive of much good.

LOYD'S MAP OF VIRGINIA.—We have received the eastern half of Lloyd's official map of the state of Virginia; which is revised from official sources, and brought down to the present time. It gives all the roads and hills and streams, and is a valuable reference at the present time. It is sold by J. T. Lloyd, publisher, 164 Broadway N. Y. for \$1.00, or in book for \$2.

Please send us the western half.

THE POEM ASCRIBED TO THE PRESIDENT.—The beautiful poem in the Herald of Oct 5th extensively ascribed to president Lincoln, and which we copied from the N. Y. Observer, was written, it now appears, by Wm. Knox of Scotland, and was first published in 1824, in a small volume entitled the "Songs of Israel." We do not understand how Mr. Lincoln's name became connected with it.

#### The Conference.

Dear Bro. Bliss:—Having been deeply interested in the spirit and doings of our annual conference at North Springfield, Vt., during the week past, I will (with your permission), give your readers a few thoughts concerning the same. I was not present at the hour for convening, (2 o'clock P. M.) but arrived soon after. Found a few brethren in session, but not enough to give promise of the noble gathering which poured upon us soon after. We listened to the address from the Pres't Eld. J. Pearson Jr. a discourse that ought to have been heard by all the members of the conference, but they will doubtless have an opportunity of perusing it ere long in the columns of the Herald.

In the evening as we listened to the annual sermon by Bro. Orröck, I thought if the same exalted views of the character and perfections of Deity, had been steadily presented in time past, it would have saved us from the effects of many errors which have been promulgated among us, and obscured the horizon of our Advent skies.

The essay on revivals Wednesday morning by Bro. Robinson was exceedingly felicitous. Indeed it seemed to be just what we needed, and the feeling that moved the entire conference causing them to unite in prayer: "O Lord! revive thy work," gave a most happy preface of the future. Our only fears were that the feelings of our brethren had been exalted to such a degree that we could only hope to hold our own, and perhaps be on the descending scale through the rest of the conference. But how agreeably were we disappointed, Thursday afternoon, when Bro. Bliss presented the article on the Restitution. As he pointed back to the ruins of the fall, and forward to the glories of Paradise restored; did we not seem to stand on Pisgah's top and view all the promised land? A brother remarked as he saw the feeling that pervaded the whole assembly: "Only preach the truths connected with the Advent, in their purity, plainly, and pointedly, and they will stir the hearts of the disciples as they did in the days that are past." But why particularize when all was good?

But probably the event that most impressed all our minds was Friday morning at 9 o'clock when Bro. Litch remarked that, 21 years before at that hour, the first Advent Conference in America commenced its session. What changes, and trials, have we passed through! How many have fallen by the way! How many have forgotten their first love! How many have turned back sighing for the "flesh pots of Egypt"! Of all that were present at that first conference, only Bro. L. was with us.

But such was the similarity of our feelings, to those we experienced in the early days of our history that "we thanked God and took courage," mutually pledging each other to faithfulness, till we meet in the promised land. I left Saturday morning greatly encouraged. Indeed I think it the best conference I ever attended. Not a jarring note from the beginning to the close. May the Great Head of the church receive all the praise! and give us glory, in the day of consummation, that hasteth greatly.

D. BOSWORTH.

Waterbury, Oct. 14, '61.

#### The War.

"Without claiming to have official or detailed information of the approaching movement of the National Army of the Potomac, we may assure our readers that the great contest is indeed close at hand. It is impossible to say with accuracy when it will begin, but it must be within comparatively a few days. Our army now stands so that a single intelligent glance shows its attitude to be one preceding offensive movements. If the projected naval expeditions and the forward step of the army should be simultaneous, the effect can but be crushing. However it may be as to this concert of action, there need be no doubt about the operations of the army, and hardly anything short of a miracle can delay our speedy advance."

The above, from the N. York Tribune, is a fair expression of what has been the general expectation for the last two weeks. Great events seem just at hand. In the meantime there are skirmishes of greater or less importance continually going on, and the rebels have gradually lost ground in Virginia, Kentucky and Missouri, that is all along the border. We anticipate being able soon to communicate events of great moment.

Tuesday, Oct. 22. Since the above, and at the latest hour we can communicate anything for the present number of the Herald, we have a report that a fight is going on at Leesburg, on the Potomac, between about 1800 Union forces under Gen. Stone, and from 5000 to 10,000 rebels, who are said to be supplied with batteries of great strength. Exciting intelligence is expected. Gen. Baker, U. S. Senator from Oregon, and recently promoted to a brigade, is stated to be killed.

Tuesday, Oct. 22. Yesterday P. M. a servant girl in the house of a near neighbor in Roxbury, was filling a fluid lamp over the fire range, when it overflowed and she was burned in a shocking manner. She is alive this morning.

THE REV. DR. EMMONS' advice to young preachers was, not to preach over thirty minutes, adding, that there are no conversions after the first half-hour. Wesley held the same opinion, and remarked in one of his letters:—"If any then, of the preachers exceed their time, I hope you will always put them in mind what is the Methodist rule. People imagine the longer the sermon is, the more good it will do; this is a grand mistake."

THE CHANCELLOR Lord Eldon, who took his bachelor's degree in 1770, used to say:—"An examination for a degree at Oxford was a farce in my time. I was examined in Hebrew and in History—What is the Hebrew for the place of a skull?" I replied: "Golgotha." "Who founded University College?" I stated (though by the way, the point is sometimes doubted) that King Alfred founded it. "Very well, sir," said the examiner, "you are competent for your degree."

THE LIMIT.—Temptations are trials, and intended to test our principles, try our professions, and prove the strength of our graces. The temptations, or trials of the believer, are manifold. They come from various quarters, they affect us in various ways; but they are limited. They are but for a season. "In the day of adversity consider." "The hour of temptation." "Our light affliction which is but for a moment." "For a small moment have I forsaken thee." Thus they are limited sometimes to "a day," "an hour," "a moment," "a small moment." God fixes the limit to every trial; and, however long the limit may be, it is confined to the present time.

THE GREAT HERESY.—In one of his letters to his life-long friend, Dr. Hall, the late Dr. Alexander said:

"The greatest heresy is the want of love. Oh, for a cycle of peace! Oh, for a breathing spell from these unnatural contentions! I feel as if I could join with any who would humbly unite in a direct and kind effort to save sinners, and relieve human misery. Cannot a poor believer go along in his pilgrimage heavenward without being always on military duty? At judgment, I heartily believe that some heresies of heart and temper will be charged as worse than heavy doctrinal errors. I hold that not only the tenets of our Church are true, but that they are very important. But I see how easy it is to 'hold the truth' in rancor and hate, which is the grand error of depraved human nature."

#### For Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.  
Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. H. B. Woodcock.

Dear Bro. Bliss:—It appears you do not fully comprehend the "point" I have been aiming at in my communications to the Herald. And as perseverance is a part of Christian duty, it may not be amiss to try and make some points more plain.

One point to which I object in the doctrine of Adventists, is that the second pre-millennial advent of Christ is the judgment advent, and the only advent yet future.

I cannot conceive how it is possible to reconcile such a doctrine with Rev. 20th, or with a millennium between the resurrection of those that are Christ's at his coming, and the resurrection of the "rest of the dead." "And that is the only millennium taught in the word of God." "And after this the judgment."

It is asserted in the Herald of July 20th, that "at the end of the millennium the devil that deceived them is cast into the same abyss, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20: 10.

But this is a very different view of that verse, from what would naturally be arrived at from reading the whole chapter.

My understanding of it is that the devil is bound and cast into the "abyss" at the beginning of the millennium. And that at the end of the millennium he is loosed out of it, and set free for a season to deceive the then resurrected nations, that are in the four quarters of the earth, Gog and Magog, to gather them together to battle. And that he will not stop his work of deception, nor be cast into the lake of fire, where the beast and the false prophet are, till after the battle, which is none other than the battle of Rev. 19. The devil could not be loosed out of his prison to deceive the nations, while the nations of the earth were dead. He was bound that he should not.

However much the nations are deceived in this life, they see enough in the intermediate state to undeceive them. Nor would the nations of the earth, be likely to worship the dragon and the beast as soon as they were redeemed from the prison house of death, and ransomed from the grave, if they were not again greatly deceived, and led captive by the devil at his will.

And if they were not again deceived, and did not again transgress, they would not be gathered to that battle. Nor would the King of kings and his army "be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel." "It is appointed unto men once to die." "And there must be a resurrection of the dead, both of the just and also of the unjust." "For we must all appear before the judgment seat of Christ." And then the judgment will immediately take place. But this will not admit of a pre-millennial "judgment session."

The devil that deceives and gathers the armies of Gog, is not cast into the lake of fire and brimstone, where the beast and the false prophet are, till death and hell are. And this is the last plague—the last curse—the overthrow of the devil and his kingdom—the end of death—the final judgment—second death, and the restoration of the kingdom to those for whom it was prepared from the foundation of the world.

Since Christ left mount Olivet, in the presence of his disciples, he has never been seen to return in like manner as he was seen to go away, hence his next appearing must be in the clouds. But no throne will then appear, for that was not the manner in which he went away. Neither did ten thousand of his saints attend him to his Father's throne. Therefore the prophecy of Enoch, Jude 14, 15, cannot be fulfilled till after the millennium. There must be a resurrection first; and then a post-millennial coming of "this same Jesus" in another manner, or the Lord my God cannot come and all the saints with thee, as declared by Zechariah the prophet.

It is evident that the 1335 days (years) of Dan. 12, reach to the judgment; but the battle of Gog,

or the battle of Rev. 19, at which the beast and the false prophet are taken, falls forty-five years short of it.

Now suppose the second death, which is the execution of the judgment written against all the finally impenitent, to take place immediately after redemption, or the resurrection from the first death, at the end of the millennium. Where would that bring the battle of Gog, and the perdition of the beast?

It would place it at about the 955th year of the millennium. It would cause the greatest battle ever known, and the last that ever will be, to be fought on the great sabbath of rest, that remains for the people of God. It would be at the time and on the day, when the kings and priests of the first resurrection are holding feast, and reigning with Christ upon his throne in heaven. And it would be while the rest of the dead, they that were not Christ's at his coming live not, and while their own leader, the devil, and his angels, are confined under chains of darkness in the great abyss.

This certainly does not look like a very favorable opportunity for a great battle, unless some modern general succeed in getting command of the armies of heaven, and for the sake of an open show of his disregard of the law of God, chooses to have a big fight on the sabbath day. Then if this will not answer, just let the judgment pass on till the day that God has appointed. Then there will be time for a post-millennial beginning, as well as ending of the 1260, 1290 and 1335 years, without any jargon.

The throne of Daniel 7:9, and Matt. 25:31, and Rev. 20:11, attend the judgment session, but not the pre-millennial appearing of Christ in like manner as he went away into heaven.

Set aside the idea of a pre-millennial fulfilling of prophetic numbers, and a pre-millennial judgment to come, and it will not be difficult to prove from the signs of the times that redemption for those that are Christ's at his second advent is drawing nigh.

But if you preach the hour of his judgment has come, men will naturally enquire, Where then is the millennium? or where is the great battle of the nations?

The answers given by modern writers are very unsatisfactory, and tend to prejudice the mind against the truth. One great event at a time, clearly demonstrated, is better than two confounded, that God designs to keep separate.

In hope of seeing you in the white horse cavalry of heaven, at the battle of Armageddon, I remain as ever yours truly, H. B. Woodcock.

Connersville, Ind., Aug. 13, 1861.

#### Our National Perils—The Duty of Christians.

BY REV. L. DELOS MANSFIELD.

Mr. Editor:—Will you indulge me in a few remarks in regard to the annexed passage, contained in the address of the recent conference of believers in the second coming of Christ, held in the State of Maine? The passage reads thus:—

"We wish to speak a word of admonition to our Christian brethren everywhere, of the danger they are in who overlook the fact that Christians are under Christ, and not under Moses, unless they are fallen from grace. Therefore they must obey Christ if they would live, who has commanded them not to fight, and who has called them out from the world, so they are not of it, and should not fight for it. Popery, Mohammedanism, and other apostate religious classes fight, as do the world, and the world hear them."

Again. We consider it dangerous in the extreme for those who look for God to dash in pieces the kingdoms and nations of this world (Ps. 2, Jer. 25, Ezek. 38, Rev. 16th and 19th chapters) to prepare the way for the kingdom of his Son, to engage in warring with carnal weapons, to try and uphold them, in virtually reiterating the cry made by the Jews, "We have no king but Caesar," and thus reject the reign of Christ, to sustain the seeders from God."

The great mistake which the believers in the second coming of Christ have made, is in supposing that a belief in the nearness of that event imposes upon them a different line of conduct from that which they might with propriety pursue if they did not cherish that belief; in other words, instead of using their prophetic interpretations to enforce the practical duties of Christianity in every sphere of human action and in every relation in life, they use them to intimidate Christians against the performance of most obvious duties—duties uniformly acknowledged and practiced in all ages by the Christian church. A profession of religion releases no man from his obligations as a husband, parent, servant, citizen, or ruler. He is simply to bring the law of Christ to bear upon the particular relation, or relations, in which he is called to act; and as a husband, parent, servant, citizen or ruler fulfil his duties with more complete fidelity, and in accordance with the great fundamental Christian law, requiring us to love our neighbor as we love ourselves. I presume, that the brethren who penned this address and those who accepted it, without a dissenting voice, would not hesitate to admit, that

our duties, in all the domestic and social relations, are not materially changed by our acceptance of the doctrine of the immediate coming of Christ, but, on the contrary, would pronounce it absurd and fanatical for a man to neglect to provide for, and defend, his wife and children, when assailed, simply because the dispensation to which these relations belong is about to be superseded by that new and better dispensation, in which we shall neither marry nor be given in marriage, but shall be as the angels in heaven.

And yet why not? if we are to abandon our duties as citizens of the government of the United States because the kingdom of God is near?

But let us suppose, that, instead of being citizens of the United States whose government is imperiled by a causeless and murderous rebellion, any one of these brethren is a ruler, in whom the authority of the government has been vested—would he be justified in abdicating his office, and abandoning the nation over which he ruled to anarchy or tyranny? Would even the conviction that the Lord Jesus is speedily coming to establish a righteous government over all the earth, warrant him in abandoning his people to no-government or mis-government? The question may be answered by considering whether we exemplify the law of Christ, "Thou shalt love thy neighbor as thyself," by abandoning him, not simply as an individual, but in his collective capacity, as a nation, to all the horrors of an irresponsible and barbarous despotism, such as now usurps the place of the U. States government in the Southern States.

The man who should abdicate his place as ruler, under these circumstances, would most flagrantly violate the first great law of Christ touching our relations to each other, and would be guilty both of cowardice and meanness. And, so far from being a Christian, he would not be half a man.

Now, how is the case materially altered, and our duty affected, by the fact, that, instead of ours being a monarchical government, and one of us the sovereign, we live under a better order of things, and are each component parts of a Democratic Republic, in which we all are, in an important and strictly logical sense, sovereigns? We are born to this inheritance of political power, and can no more avoid its responsibilities, than we can avoid our duties as parents or children, when we sustain either of these relations.

The question at issue is not, whether we prefer our Democratic Republic to the personal reign and kingdom of Christ, but whether we prefer one legally authorized and beneficent (at least in most respects) government, with the guarantees and sanctions of its written Constitution, to the ascendancy of Jeff. Davis and the oligarchy of petty tyrants, who have waged war upon us, and upon the national government, for the purpose of extending and perpetuating, in its worst form, that system of bondage which constitutes the disgrace of our Christian civilization. This is the question, and this only.—No true lover of Christ could possibly prefer any earthly government to His, just as no Christian could prefer father, mother, wife, or children to Christ. Let us suppose again, that all Christians should refuse to "war with carnal weapons," or take up arms for the defence of our government and nation—what would be the result? Of course our government would be overthrown and we should be involved in anarchy, or overborne by tyranny—and all those free institutions and blessed privileges would perish, which we have inherited from our fathers, purchased by the pilgrims of the old world and the new, by years of war and bloodshed involving the sacrifice of thousands of lives and millions of treasure.

Before brethren take this stand, let them anathematize the Reformation, let them stigmatize as unchristian, the struggles for civil and religious liberty in England, and in all the continental states, where the spirit of enlightened Christianity has met the usurpations of Popery face to face, and fought the battle of freedom with both "the sword of the Spirit" and the sword of the State, which the apostle Paul says "the powers ordained of God" bear for the "punishment of evil doers." When, in all the ages of the past thrilling history of the struggles of Christian Reformers for civil and religious freedom, did a sovereign—a Christian sovereign—yield the sword which God had put into his hand for the defence of justice and righteousness, and relinquish it to a tyrant whose purpose was to organize injustice and tyranny on the most gigantic scale, and wield the same sword against well-doers instead of evil-doers? And shall it be left to those who assume a higher degree of enlightenment, and a more perfect conformity to the gospel of Christ, than others, to repudiate their duties as citizens and, refusing to wield the sword of the civil power, basely yield themselves to the usurpations of the basest and meanest tyranny of which the history of the world furnishes us any example?

But it is said Christ commands us "not to fight."

Where does Christ command this? Nowhere! He forbids private revenge and retaliation, and says, that, instead of returning a blow, we should, upon being smitten on one cheek, "turn the other;" but when the soldiers came to inquire what they were to do—instead of being told to put away their "carnal weapons" they were told to "do violence to no man (referring to a system of marauding prevalent among them) and be content your wages." Not even under so vile a government as that of Rome, were Christians commanded to abandon the sword, and, obviously, because no government can exist without the sword—as no authority can be sustained without resort to physical force as the last extremity.

That Christians in the early ages were not non-resistants, is manifest from the fact, that tens of thousands of the noblest of them were in the Roman armies. And, that the Reformers of the last few centuries did not understand the Saviour to forbid fighting, is plain from the fact that they did fight for their lives and liberties, whenever there was occasion and they had any reasonable hope of success.

If the fact, that Paul when speaking of the gospel and its power to subdue men says "the weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down of strongholds," proves that it is unchristian for the civil power to wield the sword to enforce obedience; then the fact that Christ commands us to "labor not for the meat that perisheth," is to be taken as a prohibition of all agricultural and horticultural pursuits.

God prefers even imperfect government to no government, just as He prefers an imperfect church to no church, and, in the interval between the first and second coming of Christ He secures the best government He can; and, in a Republic, we are each under the same obligation to co-operate with God in making and supporting the best government practicable, that we are under to establish and maintain the best church and the most perfect social relations possible.

The doctrine of the speedy coming of Christ was never put to a worse use, than when thrust upon the consciences of Christians to prevent their earnest co-operation in maintaining the government in this hour of its peril, and in tying hands which might wield the only sword that the rebels, in their madness, can appreciate, or be made to feel.

Very truly yours,

L. DELOS MANSFIELD.

Nyack, on the Hudson, Oct. 14, 1861.

The following comes without any name or postmark, and we know not the writer, but give it, as requested:

"Should Christians have anything to do with war or politics, except morally or religiously? The nations are the world, including the fourth beast.—For the character of the fourth beast, see Dan. 7:7, 19. Christians, their character. See Christ's sermon on the mount, particularly Matt. 6:24. They are not of the world, but chosen out of the world. Have we the spirit of the Prince of Peace? Then we would not call down fire from heaven to consume our enemies, nor pray for legions of angels, but submit to Caesar and say, Father, forgive them. We will submit to the powers that be, and pray for them; but if they require us to do what is morally wrong, we will submit to the penalty. All they that take the sword shall perish by the sword. We took the sword against our neighbors north of us in 1812, and after that against Mexico; thought ourselves secure from the sword, such was our situation in relation to other nations. But the sword has come upon us.

"I wish to know whether I am alone in the belief indicated above, and therefore I request you to publish this in the Herald. I am 73 years old; have taken your publications more than 18 years."

"Oct. 5, 1861."

**TIMELY ADVICE.** An Exchange says: "Read the Bible before you look into the morning papers. The soul can't live on dispatches; the bread of heaven is better for its health than telegrams. Of political talk and of crises, you will have enough anywhere, and to surfeit. Seek the company of those who fear the Lord and think upon his name. Make the most of every religious conversation, and lose no opportunity of assembling with those whose conversation is in heaven; you need it just now. Use the means of grace diligently, or you will be swept away by the current that is bearing all things upon its bosom. Keep yourself in the love of God. Commune with your own heart in these noisy times. A great saint has said that he found the second Psalm an excellent meditation for a crisis."—*Mil. Har.*

**MONEY.** Those persons who know how to enjoy money wisely, seldom desire to board it foolishly.



## OBITUARY.

DIED, at Hanover, N.H., on Wednesday the 25th ult., of consumption, Mrs. LUCETTA A., wife of Samuel D. MARDEN, in the thirty-second year of her age.

The thoughts of Lucetta on her bed of sickness were much upon Him who is the chiefest among ten thousand, and altogether lovely, and were often fixed upon these very words. She felt her need, her utter need of Him, and Him alone, and her desire was to rest upon Him and Him alone. We doubt not that He who said, "Come unto me, all ye that labor and are heavy laden and I will give you rest;"—and again, "Him that cometh unto me I will in no wise cast out," welcomed this redeemed one as she pressed to his side. Said she to me, "I am going only a little before you; be faithful, and we'll soon meet again in the morn of the first resurrection."

Farewell, conflicting hope and fear,  
Where light and shade alternate dwell;  
How bright the unchanging morn appears!  
Farewell, inconstant world, farewell!

S. D. MARDEN.

DIED, in North Troy, Vt., Sept. 30th, 1861, ORRICK W. CHAMBERLAIN, aged 2 years 4 months and 12 days.

His illness was very brief: he seemed somewhat unwell on Sunday, but his parents thinking it nothing serious left for South Richford to attend the funeral of a relative, and ere they reached their home next morning he was a corpse! The bereavement was therefore sudden and unexpected. A physician had been called, and interested friends had done what they could to save him, but in vain. It was in the house of Bro. C. that Elder N. Billings died, and twice since that time has "the last enemy" entered this family circle. The deceased was a bright, active boy, and a twin, but his sister is too young to fully realize the loss. The attendance at the funeral was large and attentive, and the Methodist minister who resides in the village assisted in the services. I endeavored to comfort the mourners and to benefit all by a discourse based on Jer. 31: 16, 17, "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy; and there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

When Rachel's children live again  
This little one will rise,  
To meet the Saviour coming down  
The pathway of the skies;

and then may the stricken parents "be accounted worthy" of a home in the kingdom of God, where the saved from the ranks of infancy will dwell for ever; and where family ties thus mended will be broken no more. I hope through grace to meet my youthful namesake there.

J. M. ORRICK.

## ADVERTISEMENTS.

## Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main

portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitious power of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

## A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

## Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.



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## AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Mer-

rimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen. I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1/62 For sale at this office.

## Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

## WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

## WELLCOME'S MAGIC PAIN-CURER

is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Butterfuts, N. Y.,—Ira Townsend. Hartford, Ohio—S. Borden. N. Barnstead, N. H.—Thos. K. Proctor. Derby Line, Vt.—J. W. Babbitt. Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street, and by S. J. Noble, corner of Carver and Eliot sts.

I. C. WELLCOME, Richmond, Me., Sole Proprietors.  
R. R. York, Yarmouth, Me. pd to 1023

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

## PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

## BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	50	.12
Orrock's Army of the Great King	25	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	10	.05
Scriptural Action of Baptism	25	.12
Memoir of Permelia A. Carter	10	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people, on the second advent,	.15	.04
The New Harp, Pew Edition, in sheep,	50	.16
" " Rocket " "	60	.10
The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	15	.05
" " " 2d " "	15	.07
Wellcome on Matt. 24 and 25	.33	.06
Taylor's Voice of the Church	1.00	.18

## Works of Rev. John Cumming, D. D.:

On Romanism	50	.24
" Exodus	25	.18
" Leviticus	25	.16
Church before the Flood	.25	.16
The Great Tribulation	1.00	.15
" " " vol. 2	1.00	.15
The Great Preparation	1.00	.15

## TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. THE FIVE KELSO TRACTS, at 6 cts per set, or	
" 2. Grace and Glory	1 50 per 100
" 3. Night, Daybreak and Clear Day	1 00 " "
" 4. Sin our Enemy, &c.	50 " "
" 5. The Last Time	50 " "
" 6. The City of Refuge	1 00 " "
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851).	\$0 12 single

B. 1. The End, by Dr. Cumming 04 " "

" 2. Litch's Dialogue on the Nature of Man 06 " "

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the 'American Millennial Association,' 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.



## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 26, 1861.

## The "Just-as-I've-a-mind-to."

I saw a tigress a little while ago. She was in a cage gnawing a bone. A man put his umbrella against the bars of her den, and oh! how madly her eyes glared. She showed her white teeth, growled, and sprang towards the man in a way that made him start back in a hurry.

"Well," thought I, half aloud, "if you were loose, mistress Tigress, and in the streets, I should not like to meet you.—You'd make mince-meat of the boys and girls 'mazin' quick."

"But there is a creature as dangerous as the tigress running loose among the children," whispered a friend at my elbow.

"Ah!" cried I, looking round, with surprise in my looks; "what is it?"

"The Just-as-I've-a-mind-to," said he, laughing, and leaving me very much puzzled for the moment.

"The Just-as-I've-a-mind-to," mused I. "He's joking, I guess. And yet it seems to me I've heard that name before. Oh! I've got it! He means the spirit of wilfulness and obstinacy which leads a boy or girl to despise good counsels and to say, 'I'll do just as I've a mind to.' That's it. The Just-as-I've-a-mind-to is a tigress indeed. It destroys a great many children, certainly."

Then I thought of some things the Just-as-I've-a-mind-to had done. I remembered Will Crusty, who was sent to mill one day by his father with the horse and wagon. As he left the door-yard his good father said:

"Will, don't ford the river to-day. The water is too high. Go round by the bridge."

Will cracked his whip and drove off muttering: "I shall do just as I've a mind to about that, old gentleman."

Then he drove straight to the ford. An old farmer saw him and shouted:

"Will, don't cross the ford—'tan't safe!"

"I shall do just as I've a mind to about that, old gaffer," said Will.

So he drove into the driver at the ford. But the water was very high, the current was strong. The horse lost his foothold and was carried into deep water. Will was frightened, and falling into the water, was carried over the mill-dam and dashed to death among the rocks. The Just-as-I've-a-mind-to killed him as certainly as any loose tigress would have done.

Nor is Will the only boy which this fierce creature has killed. Millions—I mean millions—have been ruined by it. It loves to drive children into ruin. Isn't it a dreadful creature?

You wouldn't like to meet it, Eh? I suppose not. Yet I fear some of you have met it and have even given it a lodging in your bosoms—for mark, the Just-as-I've-a-mind-to is neither more nor less than a stubborn will in a child's heart!

## Honesty.

(Original.)

We have all heard the old saying that "Honesty is the best policy," and as regards its truthfulness, but few rational minds can doubt. How seldom, in our daily walk, do we see perpetrated acts of honesty which—however small they may appear—are nevertheless of much importance. Honesty—in its purest state—is a priceless jewel, a token which every person should strive to win; but, alas, how few of earth's mortals are striving for those blessings which it alone can give.

Two lads, born and reared in the same village, and who received their education at the same school, began their life's trade at the same time. Both chose the same business—that of the merchant. They were smart and intelligent boys, and gained the respect and esteem of their fellow men. Pleasantly passed their clerkship, and then each went into business of his own. Here their friendship ceased; for one chose the road to honor, the other the downward road to disgrace. In three happy years the former filled an exalted and honorable position in his native country, while the latter—despised by the world—filled an unhonored grave; and could his life's history be read by the intelligent mil-

lions, it would tell a sad and bitter tale of the evils of dishonest acts.

Another incident, which we have often listened to with pleasure, shows how a man may get a good name by an honest act.

Two neighbors in Vermont, living but a short distance apart, and each possessing a noble yoke of oxen—meeting one day, one of them proposed to "swap." This his friend at first refused; but after a short conversation the exchange was evenly made, and each one went to his home seemingly satisfied.

A year passed, and not a word of discontent had been spoken by either; but one day the elder repaired to the "saw mill" of the younger, and placing a five dollar bill in his hand, requested him to keep it; stating, at the same time, that having worked the oxen a year he was convinced they were five dollars better than the yoke he exchanged for them.

His friend refused to take the money, saying that he was perfectly satisfied with the bargain, and thought the oxen he received full as good as those he exchanged.

But the honest neighbor told him that he could not rest contented, unless he took the money, as he thought it rightfully his due.

At length, after considerable entreaty, the mill-owner pocketed the money; but expressed his entire satisfaction with the exchange as it stood a year before.

That night the elder neighbor went to his home with a lighter heart than he had carried for many days. Shortly his noble deed became known to his neighbors, and he went by the name of "honest old Joe" forever after.

There is a virtue—a dear and holy virtue—in honesty; a virtue which no storm, however rude, can efface from the gentle heart, which has entrusted itself to the care and keeping of such glorious acts.

## The Young Hero.

It was a warm summer afternoon; a lazy breeze stole through the windows of a little hot district school-house, lifting the white curtains, and rustling the leaves of the copy-books that lay open on all the desks. Thirty or forty scholars, of all ages, were bending over the writing, quiet and busy; the voice of the master, as he passed about among the writers, was the only sound. But though so silent, this little, light, hot school-room has its heroes.

The bell rings for the writing to be laid by; and now comes the last exercise of the day, the spelling, in which nearly all join. At the head of the class is a delicate little girl in a blue dress, whose bright eyes and attentive air show that she prizes her place, and means to keep it.

Presently a word, which had passed all the lower end of the class, came to Eunice. The word was privilege. "P-r-i-v, priv-i, privi—l-e-g-e, lege, privilege," spelt Eunice. But the teacher, vexed with the mistakes of the other end of the class, misunderstood, and passed it. The little girl looked amazed, the bright color came into her cheeks, and she listened eagerly to the next person, who spelt it again as she had done.

"Right," said the teacher; "take your place."

"I spelt it so," whispered Eunice, partly to herself, the tears springing to her eyes as she passed down. But, too timid to speak to the master, she remained in her place inly determined soon to get up again. But her trials were not yet over.

Many expedients had been tried in the school to keep out that arch-enemy of all teachers—Whisper. At length the following plan was adopted:—The first whisperer was put upon the floor in front of the teacher's desk. Here he acted as a monitor; as soon as he detected another, he took his seat, and the next offender kept a sharp look-out to find some one to take his place; for, at the close of the school, the scholar who had the whisperer's place was punished very severely—as the school phrase was, "took a furling!" This plan appeared to operate very well; but though it secured an orderly school, many of the parents doubted its justice.

The boy who was on the floor when Eunice lost her place, was an unruly, surly fellow, who had smarted for his faults often before; and as school drew near its close, he began to tremble. The instant

Eunice's whispered complaint reached his ear, his face brightened up; he was safe now; and when the class was dismissed, he said: "Eunice whispered, sir."

Eunice rose, and in a trembling voice related what she had said; but the teacher saw no excuse in it, and she was called to take the place of the ungenerous boy who had told of her.

Books had been put away, and the writing-school looked on in sorrowfulness, as Eunice left her seat to take the dreaded punishment. She was one of the best scholars; bright, faithful, sweet-tempered, and a general favorite. Every one felt that it was unjust; and many angry glances were cast at the boy who was mean enough to get a little girl punished. Overcome with shame and fear, she stood by the side of the desk, crying bitterly, while the teacher was preparing to inflict the punishment.

At this moment a tall boy stepped out of his seat, and going to the desk, said:—

"Are you going to punish Eunice, sir?"

"Yes; I never break my rules," the teacher answered.

"We will not see her beaten!" said the boy, in an excited voice; "there is not a boy here, but that one, that would see her punished! Beat me, sir, and keep your rule, if you must; but don't touch this little girl!"

The master paused. The school looked on tearfully.

"Do you mean to say you will take her punishment?" asked the teacher.

"I do, sir," was the bold reply.

The sobbing little girl was sent to her seat; and, without flinching, her friend stood and received the punishment that was to have fallen on her. The school was dismissed; and the boys' paid him in admiration and praise for all he had suffered, while the grateful little girl blessed him from her heart for a noble and generous boy, who had saved her from the greatest shame and suffering.

I said the little school had its heroes—and this was one of them. Do you think this conduct admirable?

You see—do you not?—that this is just what He did, who bore our sins in His own body on the tree—the Saviour of men. What he suffered, we cannot know in this life; but God laid on him the iniquity of us all, which he willingly bore, to save us from eternal shame and misery. With his stripes we are healed. How great the gratitude each of us owes such a Friend!

"Love so amazing, so divine,  
Demands my soul, my life, my all."

## Looking to Jesus.

A savage clothed in rags and begrimed with dirt, chanced to look into a clear pond, and shrank back affrighted at the hideous image of himself. The longer he gazed the more appalling was the view. So the awakened sinner, the more he looks only at himself, the viler he seems to grow, and the more hopeless his prospects; but if he turns away from his own vileness, to Christ the sinner's refuge, he finds joy and peace in believing in him.—His fears are forgotten, and in their place is a sense of pardoned sin, and acceptance in the Beloved.

## The Copy-Book.

BOY.

"Please, father, give it back to me!  
I wish you would not look  
Inside; why can you want to see  
My poor old copy-book?"

"You'll find a blot on every page,  
I've not the smallest doubt,  
I know 'tis shameful at my age;  
I tried to rub them out."

"There's something wrong in every line,  
I'm sure I could not tell  
If 't was another hand than mine,  
What those strange letters spell."

"Do shut the book and end my grief;  
I'd burn it if I durst.  
I truly think that closing leaf  
Worse written than the first."

FATHER.

"Boy, there's another copy-book,  
Your Father, God, has seen,  
You cannot close it from His look;  
Is that writ fair and clean?"

"If there are blots and crooked lines  
Across those pages white,  
When His clear eye upon them shines,  
'T will be a hateful sight."

"And you are writing every day  
Upon that inner page,  
How bitter it must be to say  
Your heart grows worse with age!"

"Oh, ask Him freely to forgive  
The many faults He's seen;  
You cannot hope in heaven to live  
Unless you've pardoned been."

"And write your very best, my boy!  
Ask Him to guide your hand;  
That every leaf will bring you joy,  
When you before Him stand!"

## APPOINTMENTS.

Elder B. S. Reynolds will preach (D.V.) at Montgomery Centre, Friday, October 18th, and hold meetings over the following Sabbath; and in Clarenceville, C. E., Wednesday evening the 23d.

London Ridge, Sunday, Oct. 27th; West Alton, Friday, Nov. 8, at 10 o'clock A. M., and continue over the Sabbath. Will brethren remember this meeting, and do what they can in order to see the work of the Lord again revived in West Alton, "while it is called to-day."

T. M. PREBLE.

The Lord willing, I will preach in Unity, N. H., as Br. May appoints, Sunday, Oct. 27th; in North Springfield, Vt., Sunday, Nov. 10th; on Dinsmore Hill, Sunday, Nov. 17th.

C. O. TOWNE.

Dear Bro. Bliss:—Will you kindly notice in the Advent Herald the following appointments for our State Missionary, O. R. Fassett? Thursday ev, Oct. 24th, at Bangor, Me., and continue over following Sabbath; Monday evening, 28th, Ellenwood Corner, Tuesday and Wednesday evenings, 29th and 30th; North Searsport, Thursday evening, 31st; Lincolnville Centre, to continue over the following Sunday; 4th, 5th and 6th Nov., Monday, Tuesday and Wednesday evenings, at Rockport, where Dr. H. B. Eaton may appoint; Thursday, 7th Nov., South Hope, and continue over following Sunday; and thus assist the cause, and oblige truly and fraternally yours,

THOMAS SMITH.

The Northern Illinois Conference of Adventists will hold their third quarterly meeting at Deer Park, in the Vermillionville meeting-house, commencing Thursday, Nov. 28, at 10 1/2 in the morning. Deer Park is in La Salle Co, on the direct road from Ottawa to Tonica, being about eight miles east of Tonica and about the same south west on the mail route to Tonica. Those coming on the Central R.R. will stop at Tonica, and those coming on the Rock Island R.R. will stop at Ottawa. Again we invite all interested to come, preachers and people;

For signs there's no mistaking  
Proclaim Messiah near.

H. G. McCULLOCK, Sec'y of Conf.

I have arranged to assist the brethren in Lawrence in a protracted meeting, to commence Wednesday evening, Nov. 13th, and continue as duty may dictate.

G. W. BURNHAM.

Wolboro', N. H., Oct. 21, 1861.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. B. Huse. Wrote you the 17th inst, directed to New York City. Would it not be well for you to give us your street and number—putting the same in list of agents?  
J. M. Orrock. Sent your bundle 21st.  
John Ireland. We cr. you Oct. 4 three dollars on Herald to No. 1101—to July 1, 1862.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## ACKNOWLEDGMENTS TO TUESDAY, OCT. 22, 1861.

A Brother, on a pledge of one hundred dollars for the year, makes the second payment of.....\$10.00

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.—Paid on the above, by

"A Friend of the cause".....\$10.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.....5.00  
Stephen Sherwin, Grafton, Vt.....1.00  
Martin L. Jackson, Milesburg, Pa.....2.00

## RECEIPTS.

UP TO TUESDAY, OCT. 22.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Mrs M A Parker 1023, R Kitchen 1083; by your brother, we suppose you mean A. G. White? 1083; T Brown 1049, Eld E Fair 1049, C Churchill 1075, A Ives 1066, I F Harder 1059—each \$1.

T Harley 1106, T Hasebury 1106, H M Beck 1093—each \$2.

John Carver 1053—You were cr. \$1 in Oct. 1860—\$3.

Mrs A Palmer 1076—50 cts; A C White 1112, \$2.40.







been occupied in devotional exercises under the auspices of the A. E. A. Conference.

The records of the previous annual meeting were read by the Secretary and approved.

The Auditor R. R. Knowles, of Providence R. I., being absent, it was voted that Anthony Pearce of the same city, act as substitute.

The report of the Treasurer, was then read, and adopted.

#### THIRD ANNUAL REPORT

of the Treasurer of the A. M. A.—for the fiscal year from July 1, 1860, to July 1, 1861.

The receipts and expenditures of the A. M. A. for the year ending July 1, 1861, have been as follows:

#### I. RECEIPTS.

1. From subscribers to Advent Herald	3536.97
2. " Books	283.51
3. " Advertising, of which \$40 was paid in Chapel stock	93.00
4. From donations in cash	312.67
5. " gift of stock in Chapel	93.00
6. " a legacy by Mary L. Brush of Springfield, Vt.	273.86
<b>Total</b>	<b>4593.01</b>

Add funds on hand July 1, 1860, or in hands of agents

381.82

\$4922.83

#### II. EXPENDITURES.

1. Expenses of Herald office, the details of which have been given in the treasurer's quarterly reports	4589.44
2. Sums in hands of agents and unpaid July 1, 1861	79.11
3. Three shares of stock in Chapel, of which \$57 was received for books, papers, and advertising, and \$93 in donations	150.00
4. Balance of funds on hand July 1, '61	105.45
<b>Total</b>	<b>\$4924.00</b>

#### III. ASSETS.

The Assets of the A. M. A. at the end of its third fiscal year, comprised—

1. Type and other printing materials, furniture of office, stoves, safe, stereotype plates, &c., estimating them \$100 less than last year	900.00
2. Twenty-three shares of stock in Chapel, its par value being, though it would not sell for that	1150.00
3. Books, as merchandise, that cost	87.69
4. Sums in hands of agents	79.11
5. Balance funds on hand	105.45
6. 100 reams paper	350.00
7. Rent paid in advance to Jan. 1, 1862	75.00
<b>Total</b>	<b>2697.25</b>

And to this may be added sums due from subscribers, \$950, of which there may be considered good

352.75

Total of assets,

\$3050.00

#### IV. LIABILITIES.

The only liabilities of the A. M. A. at the end of its past fiscal year, were small amounts then due to subscribers, who had then paid, in advance, about nine hundred and fifty dollars

950.00

—leaving the net valuation of the assets, of A. M. A. at about

\$2100.00

Respectfully submitted,

SYLVESTER BLISS, Treas.

I have examined the foregoing account, which meets my approval.

ANTHONY PEARCE, Auditor pro tem.

Mrs. Adelaide Guild, of North Attleboro' Mass., being entitled to membership, by payment of the requisite sum (\$25) her name was proposed, and by vote of the Association, she was declared a Life Member.

Elder John Pearson Jr., the chairman of the Publication Committee informed the Association that he was unable to report in full in the absence of two important members of his Committee, and in reply to a question of enquiry, in relation to the non-publication of the "Tract" as authorized at the last annual meeting, the chairman replied, "The non-publication of the Tract was attributable to want of funds."

Elder Osler, the chairman of the Committee on Finance stated, that the report of his Committee is involved in that of the Publication Committee, and he asked the Association, to mature and recommend a plan for the collection of funds in keeping with the plan adopted by the Pennsylvania conference.

By vote of the Association so directing, a Committee of three was appointed by the chair, to nominate a list of officers for the ensuing year, to report at call of the President after the afternoon services, in the Advent Chapel. The chairman appointed Elds. Bosworth, Pearce, and Orrock, and then adjourned the Association to meet again as above.

Wednesday 4 1-2 P. M.

The business meeting of the Association was

held in the Advent Chapel as per adjournment.

It was called to order by the President of the Association.

The report of the Nominating Committee to whom was assigned the duty of selecting names for officers, was presented and read.

Voted, that the secretary pass the ticket; which being assented to by each member present, it was deposited as the ballot of the Association—the officers for 1861, 2, being as follows:

President—Elder Josiah Litch, of Pennsylvania. Vice Presidents—D. Bosworth, of Vt., I. H. Shipman, N. H., J. V. Himes, Mass., J. Colder, Penn., S. Foster, C. E., John Pearce, C. W., Carlos Dutton, N. Y.

F. Gunner, of Mass., Recording Secretary.

O. R. Fassett of Yarmouth, Me., Cor. Secretary.

S. Bliss, Mass. Treasurer.

R. R. Knowles, Prov., R. I., Auditor.

Directors—R. Hutchinson of Canada East, J. Pearson Jr., G. W. Burnham, Mass., L. Osler, A. W. Brown, A. Pearce, R. I., A. Coburn, N. Brown, N. H., O. Doud, E. W. Case, D. I. Robinson, Vt., J. M. Orrock, C. E.

The further business of the Association was postponed to a future time, to be designated by the presiding officer.

On Friday Oct. 11th, '61, the chairman, Eld. J. Litch, called the Association to order, when Elder John Pearson Jr., reported that the "American Evangelical Advent Conference," acting in harmony with this association, has collected, and paid over into the hands of its Treasurer, the sum of \$12, to aid in support of the "Advent Herald," and he held his receipt thereof. The Association then adjourned to meet again at the call of the chairman.

J. LITCH, Pres't.

Attest: F. GUNNER, Rec. Sec'y.

MEETING OF THE STANDING COMMITTEE OF THE A. M. ASSOCIATION.

The standing Committee of the A. M. A. met at the residence of Bro. Sylvester Burke, North Springfield Vt., Thursday Oct. 10 '61, at 8 1-2 A. M. Elder Litch called the Board to order. Elder Robinson offered prayer. The minutes of the last Board meeting, held in Boston, July 9, '61, were read by the secretary, and were approved.

It was voted that Elder D. Bosworth, J. M. Orrock, and Anthony Pearce be Nom. Com. to prepare suitable names to serve on the 3 sub-committees of 3 persons each required to be annually appointed in accordance with Sec. 2 of Art. 4, of the Constitution, and during their consultation, a motion was made and adopted that the present "Business Agent and Editor of this Association be continued for the coming year."

A discussion ensued respecting the best method of conducting the "Herald," and various suggestions for its improvement were offered and considered. It was recommended to make the paper "Denominational, and more thoroughly second Advent," and that all concerned for the success of the Herald as an agency for promotion of the blessed Gospel of our Redeemer and coming King, bestir themselves afresh in labors and prayers, to secure greater warmth and spirituality in the published articles.

The Committee on Nominations, then submitted the following sub-committees, all of whom were duly elected.

Com. on finance—A. Pearce, S. Bliss, J. F. Guild.

Pub. Committee—J. Pearson Jr., J. V. Himes, L. Osler.

Com. on Colportage—D. I. Robinson, F. Gunner, G. W. Burnham.

It was then voted to adjourn to meet again at the call of Elder Josiah Litch.

Saturday, 8 A. M.

In pursuance of a call by the President, the Board re-assembled at the residence of Bro. Sylvester Burke as above. The following members were in attendance: J. Litch, D. I. Robinson, John Pearson Jr., O. Doud, I. H. Shipman, J. M. Orrock, R. Hutchinson, D. Bosworth, F. Gunner.

After prayer by Elder Shipman, the secretary's minutes were read and approved.

It was then voted that the article on the

"Restitution," delivered by Bro. Bliss, before the A. E. A. conference during their meeting in Springfield, Vt., be immediately published in a Tract of not over 16 pages, and that the publication Committee, issue an Edition of 2000 copies, and that said committee be authorized to issue such other publications as in their judgment may be deemed expedient.

Adjourned to meet in the Chapel at the close of the afternoon services.

At 4 P. M. on this day, Elder Litch summoned the Board to hold consultation in Committee.

Elder John Pearson Jr., reported that the sum of fifty dollars had been entrusted to his care for the purposes of this Association; and in making the announcement, he would acknowledge the kindness and care of an over-ruling Providence.

It was voted that the Publication Committee be authorized to appropriate the \$50 as the nucleus of a tract fund, and that Pastors of Advent Churches and others interested in the diffusion of spiritual knowledge, make special efforts by subscription books, to collect funds for the publication, and more wide-spread circulation of Advent Tracts.

It was voted in connexion with the above, that "Books be opened for the same object, at the Herald Office, 46 1-2 Kneeland st., Boston, Mass."

The Board was then adjourned to the regular quarterly meeting.

JOSIAH LITCH, Pres't.

Attest: F. GUNNER, Rec. Sec.

#### The coming of Christ Personal and Visible.

By D. BOSWORTH—read before the A. E. A. Conference North Springfield, Vt.

(Concluded.)

THE COMING OF CHRIST—PREMILLENNIAL.

By those who look for a double fulfillment of the predictions of the "Coming of Christ" "Coming of the Son Man" &c. the literal advent is placed at the close of the Millennium, or after the church has enjoyed a thousand years of the triumphant reign of the gospel, over a world subdued by its peaceful influences. On the other hand, those who see in those passages only a prediction of the personal return of the glorified Son of David, understand that He comes in the midst of surrounding darkness to usher in the light of the glorious day.

It is premillennial,—for

First: He comes at the close of the Gentile times.—The kingdom of David was given into the hands of Gentile rulers, for seven times 360 years, and then instead of millennial blessedness, the inspired writer tells of "distress of nations" "perplexity," "hearts failing for fear," "dismal forebodings," "powers of heaven shaken" and in the midst of these scenes of terror and alarm they see the Son of Man coming in a cloud with power and great glory. Again: the kingdoms of the Gentiles were symbolized by a succession of ferocious beasts treading down, devouring, and destroying. But when the last of those monsters is destroyed, Christ is seen coming to assume the kingdom made vacant by such destruction.

Again: this assumption of kingly authority is at his personal appearing; for when He appears in His glory, then, and not till then, He sits on the throne of His glory. This appearing presents an ocular demonstration to the eye, and not a theme simply for the imagination. But it takes place at the close of the time described by Christ himself, as being filled up by the history of false Christs, "wars and rumors of wars," famines, pestilences, earthquakes, persecutions of his people, their divisions into sects and parties, false teachers and their deceptions, abounding iniquity and the waning love of his church, the evil servant smiting the faithful and saying "My Lord delayeth his coming." But in the midst of those scenes of darkness, disaster and death, that glorious epiphany takes place, and the evil servant finds himself among hypocrites without, and the weary bride is exalted to a throne beside her Son.

Again: He comes at the destruction of anti-christ and brings to a close the war against his

people. Thus David presents the last Antichrist as an appendage of his fourth monster, warring against the saints, and prevailing till the judgment scene. And Paul presents him as the man of Sin, seating himself in the temple of God, showing himself that he is God, until consumed by the brightness of Christ's appearing. Here we have Antichrist warring, fighting, prevailing, till the judgment scene. But at that judgment Jesus appears, binds the strong man, casts him into the abyss, and then, and not till then, the church enjoy the rest that remaineth for the people of God. We have Jesus coming to his own temple, desecrated,—not with money changers, or the seats of them that sold doves, but with the polluted presence of the man of Sin. And he comes not with a scourge of small cords, but with the rod of his wrath, to dash the monster down to rise no more. And as he sinks a jubilant shout rings thro' heaven, "Hallelujah! for the Lord God Omnipotent reigneth;" and the announcement is made; "The marriage of the Lamb is come." A wedding without the Bridegroom? Nay, tell it not! He will be there joying over her with singing, and she shall ever more rest in his love.

These remarks might be extended, but suffice it to say, to place that coming at the close of the millennium, would be like expecting the morning star to herald the close instead of the commencement of the day. Or expecting the sun to rise at evening, instead of gilding the eastern horizon with the brightness of his morning beams. No! No! He comes the bright and morning Star to break the night of darkness that is settling down upon this world of sin and sorrow with the first ray's dawning light. He comes—the glorious Sun of Righteousness—to usher in that day of joy—with healing beams in all his wings. Then, On to the watch tower, Soldier of the cross! gird your loins! trim your lamps! wait the rising morn! and the' like the mother of Siera you may be led at times to exclaim: "Why do his chariot wheels so long delay?" remember, the glories of that coming day will amply compensate the long night of weary watching. A millennium of blessedness with our Lord! Aye! beyond the scenes of the final judgment, an eternity to spend with the "King in his beauty." Then let us adopt the language of the poet:

Then we will wait nor deem too long  
The closing hours of grace,  
But trim our lamp with cheerful song  
Till we shall see his face.

#### American Evangelical Advent Conference.

ADDRESS OF THE PRESIDENT.

Beloved Brethren:—Since our last General Conference, the events precursory of the Second advent of Christ have been unfolding with great rapidity and significance.

The war clouds which a few months since covered the sky of the prophetic world, have settled below the horizon, and to the careless observer, the sun, moon and stars in the political firmament appear to shine in their wonted serenity and brilliancy, and the ocean waves of popular revolution have subsided, comparatively, into a state of rest.

The plains and valleys of Italy, so recently the scenes of violence and blood, are now, under the government of an enlightened and liberal ruler, smiling in the gladness of peace and prosperity; and the noble, self sacrificing patriot Garibaldi, having no immediate employment as a warrior, has retired to enjoy the quiet of his beautiful island home.

The four nations engaged in the late war, are professedly at peace. The two great powers of western Europe, France and England, are closely allied in their foreign policies: the imperial master of the former, and the Queen of the latter, as official heads, are grasping each the other's hand across the straits of Dover, pledging themselves to a firm international friendship. Austria by fear of the triple league of England, France, and Sardinia, and of the rebellious state of the Hungarians, remains within her own borders, while the Roman Pope has been deprived of every adequate resource by which to make war or oppress.



The late short but decisive war, having Italy for its battle-ground, with the temporal and spiritual interest of the Papacy intimately involved, was watched by the student of the prophetic Scriptures, in each step of its progress, with deepest solicitude. By the sequent events of the French Revolution, the Roman Government had been brought almost to the verge of utter ruin. Hence, as this insurrectional outbreak and war seemed to be aimed at the very existence of the "Man of Sin," and might smite him low in the dust, and as the scriptures are explicit in associating the final destruction of that power with the appearing of the "Head" of the true church, no human mind could discern but what the open contest had then commenced which would lead on to the immediate coming of the Son of God to judgment. Certainly if the affairs of the East, had been as signal as were those of the West, our most sanguine expectations would have been excited. Nevertheless, now the smoke of the battle has lifted, we can clearly discover that a blow has been given to Papal supremacy in Italy and Papal influence in Europe, second only to that administered in 1798,—it has brought the monster to the brow of the precipice of perdition.

The Ottoman Empire also commands no small share of the attention of the reader of prophecy. It is not only referred to in the book of Daniel the prophet, but like the Roman Papacy holds a conspicuous place in the visions of John. It forms the history of the sixth trumpet, and under the overpowering of the sixth vial, its waters are "dried up," for the purpose of preparing "the way of the kings of the East," "the battle of that great day of God Almighty." It is acting a prominent part in events having proximity to the sounding of the last trumpet, and the pouring out of the last vial of God's wrath.

The wasting away of the waters of the mystic Euphrates has been going on for nearly a half century. The year 1814 introduced a scourge of the most frightful mortality that ever visited a nation; plagues so terrible as to unpeopled whole villages, bringing desolation to populous cities, and nearly depopulating entire provinces. These judgments have progressed until that empire has received the significant epithetic title of "the sick man," and the historian Lamartine, has recorded the answer to prophecy: "Turkey is dying for the want of Turks."

Notwithstanding this consumptive state of the Ottoman power, in order to perform its appointed part in the battle of Armageddon, it must have a temporary resuscitation. How this could be effected, none could divine but Him who reigns sovereign over the nations. That his word would be fulfilled we made no question: our duty was to wait his manner and time in bringing to pass his own glorious and eternal purposes; for

"Deep in unfathomable mines  
Of never failing skill,  
He treasures up his bright designs,  
And works his sovereign will."

The imbecile Abdul Medjid is made to give place to a successor not only enlightened and wise, but one in whom dwells the energy, courage and ambition of the ancient Sultans. A grand Vizier is also selected of equal learning and wisdom; and reform is already instituted in the civil and military departments of the empire. This change in the government of the east, is a striking event in the preparing of that power for the coming struggle in the holy land.

Thus looking at the present state of the political world of prophecy, we behold the most cheering indications of a speedy redemption to the true Church.

Again: there are questions in status quo, which the wisest statesmen approach with evident reluctance and fear. The unprecedented activity in the naval and military departments of England and France, the marked secretness of the patriot leaders; the desperate preparation for a war struggle being made by Austria, and to a more or less extent by other governments, are evidences that the conviction is deep-rooted among the rulers of the old world, that the skill of diplomatists will utterly fail in effecting a satisfactory adjustment of the pending difficulties—that an appeal to the sword will be inevitable, and a general war be the sad consequence.

Those intervening perplexities present themselves to my mind as follows:

How is it possible for Italian liberty, and the temporal and spiritual claims of the Roman court to exist on the same soil? yet it is the purpose of Victor Emanuel, and the Italian patriots to establish the unity of Italy; and it is the fixed policy of Napoleon, because it would be of incalculable advantage to him, to bring about such a consolidation: by so doing he would constitute Sardinia a natural ally of France.

Then, in order to the unity of Italy, it will be a necessity for some of Austria's possessions to be absorbed into the Italian Kingdom, and also for Rome to become its capital—but can the former be accomplished without war with Austria? And how can Rome become the metropolis of the Sardinian power, and at the same time the Pope's independence be secured? Should the Head of the Papal Hierarchy be made a subject of an earthly ruler, it would be the abrogation of every prerogative Cardinals and Councils have ever claimed for him, and his own lofty pretensions as the Vicar of Jesus Christ on earth.

When a war commences on Austria's western border, the Hungarian patriots will rise in their might and strike for their independence, and is it not probable that their nationality will be attained? and what vast and startling changes this will bring to pass in the eastern world!

First, it would prove to the downfall of Austria. Already nearly one-half its subjects have rejected the new constitution offered them as a pacificator, and refused to send representatives to the Imperial Council. Bohemia, with a population of nearly four millions and a half, with other divisions of the empire, we see now closely treading in the footsteps of Hungary; hence it is only reasonable to believe that the next war will dissolve the right hand supporter of the Roman Papacy.

Second; the fall of Austria, would be eminently favorable to Russia, but fatal to Turkey in Europe—thus: Negotiations are even now pending for the purpose of effecting a union of policy and government between Hungary and Transylvania, and there is good reason for believing that the national party has signified its desire for a ruler of the Russian dynasty.

Another fact: the Grecians, in expectation of the dethronement of Otto, have also expressed their preference for a Prince of Russia. Now to complete this line of powers adverse to the Sultan, there are his warlike and bitter foes, the Montenegros, situated about midway between Hungary and Greece, so that almost the entire northern, western and southern land boundary of European Turkey will be occupied by governments friendly to Russia, and by them she will obtain unlimited access to the Archipelago, the Adriatic and the Mediterranean.

In anticipation of these revolutions, Russia is, notwithstanding her internal troubles, preparing to complete this circle around the Ottoman dominion in Europe—she is pressing toward the command of the Black Sea with an energy and power never before displayed! This sea forms the eastern boundary; and at its outlet lies the proud metropolis of the Turkish empire.

With the possessions of the Sultan in Europe, thus enclosed, and the eastern capital at the mercy of Russia, and the Syrian province menaced, we can conceive how "tidings out of the east and out of the north shall trouble him: therefore he" (for as in the previous verses, the king of Syria is called the "king of the north," so must the power now holding Syria be given this title) "shall go forth with great fury to destroy and utterly to make away many." Thus being forced back into Asia, "he will plant the tabernacles of his palaces,\* between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up."

It is obvious, my brethren, that we are on the eve of events, which must have their speedy consummation in the last great battle, when the eastern and the western antichrists will fall to rise no more. Soon the Islamite will plant his

\* Military tents. Faber renders this: "and plant the curtains of his pavilions."

defiant and impious crescent on the hills of Judea, and the kings of the east will assemble their armies to dispute the ownership of Zion, but David's royal son "shall stand in that day upon the mount of Olives, which is before Jerusalem on the east," and "show who is the blessed and only Potentate, the King of kings, and Lord of lords." Papal Rome is now a widow, seeing sorrow, mourning like one forsaken; the measure of her iniquities is full to the brim; her plagues will come in one day, and the wine-press be trodden without the city, and blood come out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.\*

The external peace now prevailing in the political world of prophecy is presageful of evil and of good; of the former to all earthly governments, of the latter to the reign of the saints of the Most High. And as watchmen—as students of prophecy—as believers in the speedy advent of the Messiah, we should be watchful, earnest and faithful. This calm in the war-elements is assuredly prognostic of a fearful storm—a tempest which may hurl all antichristian powers into the vortex of utter and eternal destruction. It may introduce those scenes, in the midst of which,

"Like lightning's glance,  
Flashing over heaven's expanse,  
Shall the Son of God appear."

This occasion does not call for a critical survey of that portion of the globe which lies without the circle of specific prophecy. We may however, simply remark, that it is in a corresponding state of trouble and perplexity.

By our peculiar geographical position, the broad Atlantic separating us from the international troubles of the old world, with the most liberal government of all human systems of state polity, extending the right of suffrage to all its subjects, and prosperous in all its departments, we have fondly supposed that the pillars on which rested this vast Republic, were too massive and strong to be imperiled by any foe, internal or external. We have come to see the folly of our national boastings; that no implicit trust can be placed in any human political organizations, however good in themselves, and that our only hope for permanent peace and security is, in the establishment of the reign of our eternal King.

This rebellion, now so deeply afflicting our beloved country,—which, in its extent and power and depravity has no equal in the history of nations—will, we think, soon be overpowered and crushed; but it will have the tendency to make us the more earnestly cry:

"Come, claim thine ancient power and reign  
The Heir and Lord of all."

Of the scriptural soundness of our distinctive attitude as a denomination, we have no reason to be otherwise than fully assured and satisfied. But, in order to be qualified for the Master's service, and to receive his approval when he comes to reckon with his servants, we must have something more than a mere intellectual knowledge of prophecy and history, or of the great events of redemption to transpire at the coming of the Saviour. There are vital, heart-regenerating, preparatory doctrines of the gospel, which demand not only our attention and careful study, but concerning which, it is necessary, that we have a personal experience. It is needful that we realise and teach a present resurrection—a resurrection from the death of "trespasses and sins;" an eternal life, for Christ says, "He that heareth my word, and believeth on him who sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Hence the apostle John declares, "We know that we have passed from death unto life." This life in the immediate context he denominates "Eternal life." This is that immortality referred to by John, in another place, where he speaks of being "born again, not of corruptible seed, but of incorruptible," or immortal, as this word is translated in other scriptures.

Destitute of such a present resurrection, or spiritual existence, or immortality, we remain children of wrath; continue under the penalty

\* Mede says, "1600 furlongs are equal to 200 Italian miles—the exact extent of that portion of the papal territories called St. Peter's Patrimony."

of God's violated law, and must abide in death. The image or likeness of God lost in the fall, by our federal head, must be regained now, in probation or never; for Paul expressly says, "And have put on the new man, which is renewed in knowledge after the image of him that created him." Even now we must be relieved from the condemnation of the law; this is the present state of the true believer; for "Christ hath redeemed us from the curse of the law, being made a curse for us."

Thus our mere physical nature is not, by the Gospel of Christ, made the chief subject of the atonement; its restoration the principal or only good to be desired. The scriptures do not teach that the weight of the broken law fall on the material man, thus assigning to our higher nature a secondary place in the plan of salvation. Unless we give a due importance to those cardinal truths which relate to our purification, regeneration and redemption, our rescue now from "under the law," to be placed "under grace," we shall pervert the order of the Gospel; put the less for the greater; fall short in our efforts to reach the sinner's real condition; be satisfied with limited attainments in spiritual things—we shall be in danger of sensualizing our desires, hopes and faith.

As we have prefixed the adjective Evangelical to the General Conference, it will be expected that we shall inculcate doctrines the opposite of those taught by Socinus in the 16th century. We must exalt the name of Jesus above "every name that is named, not only in this world, but also in that which is to come." He should be received in all his infinite perfections; as the one "in whom are hid all the treasures of wisdom and knowledge;" as the "All and in all." "For in him dwelleth all the fullness of the God head bodily." This will enable us, when he appears in his glory, to exclaim from the heart, "Lo, this is our God; we have waited for him and he will save us: this is the Jehovah; we have waited for him, we will be glad and rejoice in his salvation."

North Springfield brings fresh to memory one, dearly beloved by us, whom God in his wise providence selected to resuscitate the primitive faith of the church, and to awaken an interest in the study of the prophecies. In this village he gave a course of lectures. Undoubtedly there are those present who retain a lively and grateful remembrance of his prophetic-historic expositions. The fruit of his labor of love is still visible; the light yet shines, and it may be hoped that this branch of Christ's church will be found ready and waiting to welcome the return of the Messiah.

In accordance with brother Miller's known desires, this cause has been organized. The formation of a financial body like the "American Millennial Association" would have met with his unqualified approval.

And now, may the Great Head of the church be present in all the sessions of this Conference, filling our hearts with love, guiding in all our deliberations, enlightening our minds, making eminently practical the important subjects to be considered; that this convention may result in lasting benefit to its members, that sinners may be converted, this church strengthened and comforted, and the ministers and lay members return to their homes and fields of labor with renewed zeal and courage, to proclaim the "glad tidings of the Kingdom at hand."

CONFERENCE PROCEEDINGS. Has been continued from our last.

Wednesday 8 A. M.  
The exercises of the day were opened by a prayer meeting at 8 o'clock, at which there was good interest and many participants.

Meeting of the conference, lasting till 10 o'clock, by the president, who announced the 633d Hymn, commencing:

"When I can read my title clear,  
To mansions in the skies,  
I'll bid farewell to every fear,  
And wipe my weeping eyes."

Prayer was offered by Eld. I. H. Shipman, of Sugar Hill, N. H. After singing Hymn 860 of the Harp, Elder D. L. Robinson read a disserta-



tion on Revivals:—"Their essential qualities; their importance; the best means to promote them." The dissertation was a faithful presentation of Scripture truths, by one whose life-trials, self-abasement, and many labors for Christ, entitle him to be called Evangelist. Brethren Gunner, Bundy, Osler, Reynolds, Bosworth, Taylor, Shipman, Litch, Eastman, Plummer, caught up and prolonged the good influence, and the conference enjoyed a season of refreshing tenderness. May the God of Revivals accept, and "bottle up our tears," and return upon us in his "rain of righteousness."

Rev. W. Picknell, a Baptist clergyman of Springfield, by request of the president, and vote of the conference was invited to take a seat with the body, and to freely participate in its public deliberations. He arose to acknowledge the vote; and said, "that he felt interested in all that pertained to the work of God among men, and, thus far, he had listened to the proceedings with pleasure, and felt his heart warm in the cause of the Redeemer."

The president informed the conference, that Elder Himes was expected to open the second question; but owing to his absence, and his having requested that his name be withdrawn from publication in the Herald in connection with the questions, there would occur, of necessity, a break in the order of essays. After transacting some unimportant business the conference was adjourned to meet at 2 P. M.

#### Wednesday P. M.

Conference assembled at the hour of adjournment and was opened by singing and prayer.

Dr. Hutchinson, from the Canada East and Vt. conference, followed in a calm and perspicuous statement of fundamental doctrines—"What ones vital to salvation; essential to understand, to believe and propagate. He spoke of the ever blessed Trinity; the atonement and work of Christ; the separate state of the spirit of man; the resurrection of the body; and the glory to come." Dr. Hutchinson was very feeble in body, but he seemed to be quite strong in the power of the Gospel, and in the delivering of truth, and "was full of the Holy Ghost." After his statement, the conference joined in singing the 212th hymn—commencing

"The worth of truth no tongue can tell;  
It will do to buy but not to sell;  
A large estate that soul hath got  
Who buys the truth and sells it not."

A number of the clerical and lay delegates took part in the discussion, each giving his views of fundamental doctrines, and as far as we could discern, all present seemed to unite in the belief, that the all important doctrine is,—the salvation of the soul through the atonement and resurrection of Christ.

The hour of adjournment having arrived, the conference was dismissed by Elder Robinson, with the Benediction.

#### Wednesday Evening

The conference held a public religious service, commencing at 1-2 past 6 o'clock.

After the usual introductory services, Elder W. H. Eastman of Whitefield, N. H., preached a warm-hearted discourse from the Psa. 137: 5, 6. Services closed by singing and prayer.

(To be continued.)

#### Conference at North Springfield.

It was conceded on all hands that this was one of the very best conferences that we have ever held. It was characterized by deep earnest Christian sympathy, with an earnest desire for the prosperity of the cause and the salvation of the impenitent. The utmost good feeling and harmony prevailed throughout the entire meeting, (while the writer was in attendance) and strangers though many of us were to each other, having never seen each other's faces before, we felt that we were in the family and among the household of faith, desiring to receive and impart some spiritual good. We can without any false gloss say these were heavenly sittings in Christ Jesus; and if any who were not in attendance are disposed to think that we have overdrawn the account, we have only to refer in justification to the pocket-handkerchiefs that were moistened with tears of gladness that came from almost all eyes present. Meetings like these are of incalculable benefit to those who attend them: and I would most earnestly solicit the brethren who are not in the habit of attending, to make their arrangements to attend our next annual gathering of this kind, as one of the best means to

learn the wants of the cause and have their spiritual strength renewed. This recommendation from your unworthy brother, ANTHONY PEARCE, Providence, Oct. 18.



## ADVENT HERALD.

BOSTON, NOVEMBER 2, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### Exposition of Daniel's Prophecy.

#### CHAPTER VII.

#### THE EPOCH OF THE PAPAL SUPREMACY.

REV. WM. COGSWELL D. D. late Secretary of the American Education Society, a Post-Millennialist, in his "Manual" published in 1836, in answer to the question, "When will the Millennium commence?" says:

"The particular day or year cannot, perhaps be ascertained. Probably it will begin before the seventh thousand years of the world commence. The prophecies of Daniel and of John the Divine lead to this conclusion. According to these predictions, the church is to be oppressed by Papal superstition and Mohammedan delusion 1260 years. These are to commence, continue, and close together. The Papal superstition, most probably, commenced in 606, when Phocas constituted the Bishop of Rome universal Bishop, and Mohammed began his infamous reign the same year. Add 1260 to 606 and it makes 1866, the probable time for the commencement of the release of the church, and of the destruction of his enemies. About this time the Jews and the Gentiles will be converted, and unite in one body under Christ, their spiritual head. Then will commence the latter day glory of the church, the season of millennial blessedness. This is agreeable to the opinion of the most able and learned modern writers on the prophecies."—pp. 187-8.

REV. ALFRED BRYANT, pastor of the First Presbyterian church in Niles, Michigan, a Pre-millennialist, and author of "Views of Millenarianism," says: "The chronological data which the prophecies give, furnish intimations that the time is short when all that is predicted shall come to pass. One of the most prominent periods fixed for the termination of the 1260 years, so repeatedly brought to view in the prophecies of Daniel and John, is 1866. This clearly does not mark the time of the coming of the Son of man, for that time none can know; but according to prophecy, within the limits of some four years from that time, preceding or succeeding, may be expected a great crisis in the political affairs of the nations, and great revolutions, which may dissolve the relation between church and state in Europe, and have a most important bearing upon the Jewish people, in preparing the way for their ultimate restoration in part to their own land."

REV. N. L. RICE, D. D. late pastor of the Pres. church in St. Louis Mo. and now of Chicago, author of "Signs of the Times," 1851, a Post-millennialist, in referring to the opinions of "the most judicious commentators and writers on prophecy" remarks: "The rise of Popery is fixed by the same writers in the year 606, when the emperor Phocas conferred on the Pope the title of universal Bishop. He then claimed the right to tyrannise over the whole church of Christ; and the civil head of the empire in which the apostasy rose, conceded the claim, and enforced it. If they are right in their interpretation, and in fixing the date of the rise of this great anti-chris-

tian power, its downfall must be nigh at hand. It is to continue 1260 years, which added to 606, would place its downfall in the year 1866—only twelve years from the present moment. But since the apostasy arose gradually, it may not be possible to determine the precise time when the 1260 years began, nor, consequently, when they will terminate. We may, however, approximate it."

"In connection with the time, times, and a half, we have three remarkable periods, viz. 1260, 1290, and 1335 years. If we count, as eminent writers on prophecy do, from A. D. 606, the year when Mohammedanism and Popery rose, these periods will severally end in the years 1866, 1896, and 1941. Of these periods I have seen no explanation so satisfactory as that of Scott." Signs &c.

These dates were adopted by Faber in his earlier writings. In his "Dissertations on the Prophecies,"—fifth edition; London, 1814; which were first written in 1804, he says of the commencement of this period:

It "can certainly have no connection with the mere acquisition of a temporal principality. It seems most probable to be the year in which the Bishop of Rome was constituted head of the church, with the proud title of Universal Bishop: for such an act the whole church, comprehending both good and bad, both the saints of the Most High and those who were tainted with gentilism of the apostasy considered individually, were formally given by the chief secular power, the head of the Roman empire, into the hand of the encroaching little horn. This year was the year 606, when the reigning emperor, Phocas, declared Pope Boniface to be Universal Bishop; and the Roman church hath ever since shown itself to be that little horn, into whose hands the saints were then delivered, by styling itself, with equal absurdity and presumption, the Catholic or Universal Church. The year 606 then seems to be the date of the 1260 years, and the era of what Paul terms the revelation of the man of sin." Faber's Dis. vol. 1. p. 24.

God "next informs us, that from the taking away of the daily sacrifice, by setting up the abomination of desolation, there shall be 1290 days, which is exactly 30 days more than the former number; but he does not tell us what particular event will take place at that era. And he lastly pronounces a blessing upon him who should wait and come to a third number or 1335 days; which is 75 days longer than the first number, and 45 days longer than the second number." Ib. p. 49.

"It is highly probable that the thirty years will be occupied in the conversion and restoration of Judah," and "close with the complete overthrow of Antichrist in the valley of Megiddo," and that "the 45 years will be employed in the wanderings of those who escaped from the rout of the antichristian army and will carry every where the tidings of God's supernatural interference, and in the subsequent conversion and restoration of the whole house of Israel. I wish this to be understood only as conjecture; for it would be folly to speak positively before the event." Dis. v. 2, pp. 477-8.

According to this, he then commenced these two periods with the 1260 in A. D. 606, and ended them, the 1290 in 1896 and the 1335 in 1941; when he supposed the millennium would begin. For he says: "When the 45 years shall have expired, when the whole family of Jacob shall have been converted and restored, and when the stick of Judah shall have united itself forever with the stick of Joseph, then will commence the season of millennial blessedness." Ib. p. 478.

Of this period of blessedness he says: "Respecting the yet future and mysterious Millennium, the less that is said the better. That it will be a season of great holiness and great blessedness is certain; and that the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; when that season commences is equally uncertain: further than this we know nothing definitely." Ib. pp. 484-5.

There is another era which is possible, though (I think) not probable; namely the year 787, when the supremacy of the Pope was acknowledged by the second council of Nice. I wish to be fully understood, that I pitch upon the year 606, only as appearing to me the most probable date." Ib. v. 1, p. 192.

This view was afterwards abandoned by Mr. Faber.—See date 604.

REV. R. D. JAMES, author of "Outlines of Prophetic Revelation," New York, 1852, observes: "The papacy did not commence its career prior to A. D. 606, from that time it has 1260 years to run, so that it cannot be completed prior to 1866." Outlines p. 257.

REV. THOMAS WICKES—Pastor of the 1st Cong. church Marietta, O. and author of "An Exposition

of the Apocalypse," New York, 1851,—a Pre-millennialist—says:

Daniel "marks the 1260 years of the Papal supremacy by the characteristic fact of the saints being delivered into his hands during this period. By what act then, did the little horn set itself up as an apostate power to claim jurisdiction over the saints of the Most High? The most decided and striking act of this kind occurred A. D. 606 by the public decree of the Emperor Phocas in conferring upon Pope Boniface the title of Universal Bishop, by which he was constituted the Supreme Head of the church universal." Wickes Apoc. p. 175.

"Other periods beside the year 606 have been fixed upon as the rise of the apostasy; but this is the most prominent one, and that more generally agreed upon among the most able students of prophecy." Ib. p. 177.

The same period in Dan. 12:7, he commences at the same epoch; and says of the 1290 and 1335 days:

"This last date may fix the beginning of Christ's glorious reign; for he is pronounced blessed who waits to see it; while the termination of the 1260 years may mark the time when the last judgments are to begin upon these apostate powers (the Papal and Mohammedan), resulting in their complete overthrow. Their dominion is for the period mentioned, not including the time occupied in their overthrow. That may be in the interval between the 1260, and 1335 years, the last of which is the blessed period foretold." Ib. p. 182.

REV. F. COX, D. D. L. D. of Eng. author of "Outlines of Lectures on the Book of Daniel," London, 1832, says:

"That application of the prophecy is the most probable, which fixes on the time, when, by the decree of Phocas, the Roman pontiff was constituted universal bishop.... in A. D. 606. This being admitted, the 1260 years of ecclesiastical domination would bring us to A. D. 1866." Outlines pp. 172-3.

Of the periods in the 12th chapter, he says:

"A further period of thirty days or years is here added, marking, perhaps, the season during which the predicted overthrow of the antichristian powers shall be accomplished, or as some suppose, the restoration of the Jews. We presume not to decipher the particular events of the third era of forty five additional years, producing a period of 1335, the close of the prophetic revelations. As he is pronounced 'blessed' who attains that age, we might conclude that it will be the last and most glorious manifestation of God to mankind." Ib. 251.

REV. J. A. SEISS, author of "The Last Times," Baltimore, 1856, writes

"History presents two dates at which different interpreters have thought they could trace the act which gave the saints into the hands of the papacy. The one is the year 538 or 534, when the Emperor Justinian gave the pope precedence of all his episcopal brethren; the other is the year 606, when the Emperor Phocas declared the pope head of all the churches, and sole universal bishop. Newton has mentioned other dates, such as the years 727, when the pope and the Romans finally broke their connection with the Eastern emperor; 755, when the pope obtained the exarchate of Ravenna; 774, when he acquired the kingdom of Lombardy; and 787, when the worship of images was first established, and the pope's supremacy endorsed by the second Council of Nice. But neither of these dates mentioned by Newton answers to the case before us; and Newton himself does not venture to say upon which of them we can rely. And the earlier date which goes back to the time of Justinian seems equally inadequate to answer to that for which we are inquiring. The truth is, that the papal power was not the product of a single day. It grew. But the great and effective act which made the pope lord of Christendom and thus gave the saints into his hand, was the decree of Phocas in A. D. 606. It is to this date that the great mass of the most accredited interpreters refer us in connection with this subject. Taking this as the date, then, when the papacy obtained its power, and adding twelve hundred and sixty years, the given period of its dominancy, we are carried down to 1866 or 1867 as the time when Christ shall come and the judgment sit—the exact date of which Bowen and others have hit upon by an entirely different process;" Last Times pp. 272-3.

"I would not be understood as holding, or teaching that Christ will certainly come in ten years from the present time. I do not feel authorized to fix upon any one special date for that great event. But here we have two distinct processes sustained by the best authorities on the subject, and both of which concur in the representation that the day of Christ's coming is near at hand, and lies within the limits of this present century." Ib. pp. 274, 5.

"I fix upon no specific date. I know not the day, the season or the year when the Son of man shall



come. He may come in twenty years, or in ten years, or in five years, or before another year: I cannot tell. But this I believe, and this I desire to preach: that his coming is at hand, and we ought to be ready and looking for it every day." *Ib.* p. 302.

DAVID SIMPSON, author of "Key to the Prophecies, 1795." A useful introductory work, (Bickersteth) wrote:

"Some begin to reckon from the year 606, when the proud prelate of Rome was declared universal bishop. If this be right, then the pope of Rome will be completely destroyed about the year 1866." Quoted from *Seiss' Last Times* pp. 273, 4.

33. From A. D. 606 to 1848.

ROBERT FLEMING JUN, who died in London in 1716, author of "The Rise and Fall of the Papacy," dated the 1260 days from the decree of Phocas in 606; but by a singular fancy, he considered a day, not as the representation of a revolution of the earth around the sun, but of 360 days; and as 1260, divided by 365, equals only 1232 years, he ended the prophetic period in 1847. He says:

"If we may suppose that Antichrist began his reign in the year 606, the additional 1260 years of his duration, were they Julian or ordinary years, would lead us down to the year 1866, as the last period of the seven-headed monster; but seeing they are prophetic years only, we must cast away 18 years in order to bring them to the exact measure of time that the Spirit of God designs in this book; and thus the final period of Papal usurpations, supposing that he did indeed rise in 606, must conclude with the year 1848." *Rise and Fall* p. 35.

Mr. Fleming did not regard this as the final end of the existence of the Papacy, but only of its usurpations—its end he supposing to be in A. D. 2000; till which date, from 1848, it was to be in a process of decay.

Mr. Tyso, by a singular error, makes Fleming to have added 18 years, and so to end the days in 1884!

JOSEPH GALLOWAY Esq., an American M. P., and Millenarian writer, author of "Brief Commentaries," Lon. 1802, dated this period according to Mr. Tyso, from A. D. 606, and ended it in 1849; which shows that he also reckoned by a shortening of the time.

34. From A. D. 620 to 680.

REV. WM. HALES D. D.—Rector of Killesandra, Ireland, the distinguished chronologer, author of "Analysis of Sacred Chronology" in 4 vols. London 1809—a pre-millenarian,—begins the 1260 days of Daniel and John at a later epoch than many others. He says:

"This woful period of persecution is to expire, along with the grand period [of 2300 years.] in A. D. 1880; after which the holy people, or saints, are to be delivered. Therefore, counting backwards from thence, we get A. D. 620 for the time of its commencement; which corresponds, as we have seen, with the Bangorian war in Britain. It is truly remarkable that the Mohammedan power in the East sprung up, the very same year; for 'The false prophet,' as Mahomet is styled in the Apocalypse, in A. D. 620, or 621, broached his celebrated journey to heaven in company with the angel Gabriel, which was so ill received by his countrymen at first, that he was forced to fly from Mecca, A. D. 622, whence the Arabian era of his Hegira ('flight') commenced; upon which he published his commission from God, in the Koran, to persecute Infidels. . . . This commencement of the 1260 days, analytically deduced by a chain of reasoning from the context, is surely preferable to A. D. 606, adopted by Bishop Newton, Faber, and others, upon the hypothetical ground that this was the year in which the title of Universal Bishop was conferred on the Pope by the usurper Phocas; and the same year, also, in which Mahomet retired to his cave in Mount Hara, to fabricate his imposture." *New Anal. Chron.* p. 507.

Dr. Hales commences the 1290 and 1335 days of Daniel 12, with the taking away of the Jewish sacrifice by the Destruction of Jerusalem, in A. D. 70—ending the former in 1360, the epoch of Wickliffe, and the later in 1405, the epoch of John Huss. Dr. Hales says:

"This simple and obvious solution, adopted by Whiston above a hundred years ago, has been strangely overlooked by succeeding commentators, down to the present time:—arbitrarily assuming that the 1290 and 1335 days began along with the 1260. Hence Faber's perplexities and new coinage of 'the afterhood of the times.'" *Ib.*

Dr. Hales is in error in affirming that Bishop Newton adopts A. D. 606 as the commencement of the 1260 days. He more favors A. D. 727—See "Newton," under those two dates.

35. From A. D. 622 to 1844.

JOHN AQUILA BROWN, author of "Even Tide," in two vols. 8 vo. London, 1823, thus remarks: "The 1260 years of the mysterious times of indig-

nation have been calculated from the original epoch of the Mohammedan era, May 622. We must therefore, to be consistent, calculate the 1290 days upon the same principle, i. e. by lunar instead of solar years, agreeably to the customs of the nations, who hold with that abomination. These years [the 1290] will find their termination in 1873."—*Even Tide* vol. 2, p. 55.

"From the Hegira, May 622, to the total eradication of the 'abomination which maketh desolate,' and the revival of pure and undefiled religion in the East, to the commencement of the judgment on the surviving beasts, and final 'cleansing of the sanctuary,' must be reckoned 1290 years of the Mohammedan little horn, or 1251 solar years and 213 days, which terminate Dec. 1873." *Ib.* p. 110.

Mr. Brown's vol. 1, in which he must have calculated the 1260 days, is not at hand; but as he here gives their commencement, and by his estimate of the 1290, shows that he reckoned but 354 and a fraction days to a year, we know that he makes only 1222 years of the 1260 and so terminates them in 1844. He is, however, in error, in supposing any nation to reckon time in this manner; for where time is reckoned by the moon, an intercalary one is periodically added; which makes the average length of lunar the same as solar years.

36. From A. D. 630, to 1890.

REV. EDWARD WELLS, D. D. author of "Help for the more easy and clear understanding of the Holy Scriptures," Oxford, 1716, a millenarian, thus dated, according to Tyso.

37. From A. D. 727 to 1987

REV. THOMAS NEWTON, D. D. Bishop of Bristol, Eng. born 1703, and d. 1784,—author of a learned work, entitled "Dissertations on the Prophecies" London, 1754—favors this date. He says:

"To fix the time exactly when these 1260 years begin, and consequently when they will end, is a matter of some niceness and difficulty; and perhaps we must see their conclusion, before we can precisely ascertain their beginning. However, it appears to be a very great mistake of some very learned men in dating the commencement of this period too early. This is the capital error of Mr. Mede's scheme: which has led him, and others who have followed his example, into subsequent errors, and what the event hath plainly refuted. For if the reign of Antichrist had begun, as he reckons, about the year 456, its end would have fallen out about the year 1716. The truth is, 1260 years are not to be reckoned from the beginning of these corruptions . . . but from his coming to maturity from his coming to the throne; and in my opinion their beginning cannot be fixed consistent with the truth of history either sooner or later than in the eighth century. Several memorable events happened in that century. In the year 727 the pope and the people of Rome revolted from the exarch of Ravenna and shook off their allegiance to the Greek emperor. In the year 755 the pope obtained the exarchate of Ravenna for himself and thenceforward acted as an absolute temporal prince. In the year 774 the pope by the assistance of Charles the Great, became possessed of the kingdom of the Lombards. In the year 787, the worship of images was fully established, and the supremacy of the pope acknowledged by the second council of Nice. From one or other of these transactions it is probable, that the beginning of the reign of Antichrist is to be dated. What appears to be the most probable is, that it is to be dated from the year 727, when (as Sigonius says) 'Rome and the Roman dukedom came from the Greeks to the Roman pontiff.' Hereby he became in some measure a horn or temporal prince, though his power was not fully established till some years afterwards; and before he was a horn at all, he could not answer the character of little horn. If then the beginning of the 1260 years of the reign of Antichrist is to be dated from the year 727, their end will fall near the year 2000 after Christ; and at the end of the 6000th year of the world, according to a very early tradition of Jews and Christians, and even of Heathens, great changes and revolutions are expected both in the national and the moral world; and there remaineth, according to the words of the epistle, (Heb. 4: 9,) 'a sabbatism or holy rest to the people of God.'" *Newton's Dis.* pp. 616 617.

"Mohammed first contrived his imposture in the year 606, the very same year wherein the tyrant Phocas made a grant of supremacy to the pope; and this might incline one to think that the 1260 years of the reign of Antichrist are to be dated from this time. But though they might rise together, yet they were not fully established together. The authority of Mohammed might be fully established in the seventh century, but that of the pope was not so till the eighth century; and therefore, as the one was established somewhat sooner, so it may also be subverted somewhat sooner than the other. The pope indeed was established 'supreme in spirituals in the

seventh century, but he became not a temporal horn on the beast till the eighth century." *Ib.* p. 618.

See, also, Newton, under date of 606.

38. From A. D. 730 to 1990.

JAMES KERSHAW, author of "An Essay on Revelation," Stockton, 1780, according to Tyso, advocated these dates.

39. From A. D. 755, to 2015.

REV. JOHN SMITH, D. D. author of "A View of the Last Judgment," 1783, and minister of the Gospel at Cambleton, Eng. is given by Mr. Tyso in connection with these dates.

40. From A. D. 756, to 2016.

REV. MOSES LOWMAN, author of "Notes on Revelation," London, 1787, is mentioned by Mr. Bickersteth, *Guide* p. 211, as well as by Tyso, as reckoning from 756.

41. From A. D. 757, to 2017.

REV. ALEXANDER PIRIE, author of "The French Revolution Exhibited in the light of Prophecy," 1795—a millenarian, and minister of Newbury Scotland, according to Tyso reckoned a year later than the one last named,—the subversion of the Lombards being evidently the event which the last three writers had in view for their commencing epoch.

42. From A. D. 1058, to 1836.

JAMES ALBERT BENGE, born in Germany in 1687, a man of great learning and humble piety, gave his views in 1740, "not as articles of faith, but as things which would both admit of and require correction." Taking as a promise that "a prophetic day is about half of a natural year," he makes "the time, times and half a time" to be 777 7/9 years extending "from 1058 to 1836."

He arrived at this, "by computing with the number 666, the 1000 years mentioned" in Rev. 20th. But, we confess to finding no mathematical relation between those numbers, even with his process of reasoning before us, that leads to such a result. See his "Ordo Temporum" pp. 290-293. He adds,

"Should the year 1836 pass away without any such remarkable change in public affairs, as I have anticipated, some fundamental mistake in the arrangement of my system must be sought after;" *Ib.* p. 316.

REV. E. B. ELLIOTT, also, in referring to the views of Luther respecting the epoch of the consummation, remarks:

"After saying, 'I cannot define this prophecy, a time, times, and half a time,' he throws out the idea (a fancied one) that, probably, its secondary application to Antichrist (the primary being to Antiochus Epiphanes) might be on the scale of a time equalling the thirty years of our Lord's life: in which case, three and one half times would equal one hundred and five years; and, reckoned from the Turks taking of Constantinople (the Turks being the Eastern Antichrist), end at A. D. 1558. 'God knoweth.' *Ib.* ch. xxiii. (ii. 5, 343.) Another idea he threw out was, that perhaps the Apocalyptic number of the beast, 666, might mean the number of years of established Papal power; which measured from the time of Charlemagne, would come nearly down to the Reformation. (ii. 12.)"

REV. JOHN WESLEY, the celebrated founder of Methodism, born in Eng. in 1703, and deceased in 1788, in his Notes on the New Test. which he published in 1754—mainly followed Bengel, in the interpretation of the prophetic periods. Dispensing with the fraction, he reckoned the time times and a half as 777 years, and yet extends them from 1058 to 1836; which must be exclusive of each of those years.—See Notes on 12th Ch.

A computation so mystical, can be of no special value to the student of prophecy; and yet it is interesting, as showing one of the various schemes that have been resorted to for harmonizing prophetic chronology.

The 1260 Days.

We have devoted more space to the Exposition of Daniel, this week and last, than is usual, that we might complete with this number the list of epochs assigned by different writers for the commencement of the 1260 days. Another number will contain some remarks on the same; and then will follow, in its proper order our article on the Restitution;—which was written in connection with the exposition of v. 27.

War Items.

Wednesday, Oct. 23. A telegram from Pilot Knob Mo. of Oct. 22, announced the receipt of a dispatch there from Fredericktown of same date, reporting the rout with great loss of 5000 rebels under Thompson & Lowe, the latter being killed, and the

capture of four heavy guns. The Union forces were commanded by Col. Curtin of Ill. and Col. Baker of Ind. The fight lasted about two hours when the rebels fled into the woods in disorder. Major Gavitt and Capt. Highman with three others of the Unionists were killed. The loss of the enemy was over 200.

Thursday, 24. It is telegraphed from Washington, that over twenty steamers, with soldiers, horses, &c., left Annapolis on Monday morning. Their destination is unknown.

The health of Gen. Scott is much impaired.

A frightful accident occurred at Pittsburg last week, during the embarkation of Gen. Negley's brigade. In consequence of the steamer Wallace being too much crowded, a sudden rush to one side of the boat caused the hurricane deck to give way carry down every body on it. About thirty persons were injured, some seriously, all belonging to Col. Humbright's Lancaster regiment.

The report has been received of a battle on the Morn. the 21 at Ball's Bluff, midway between Coon Roads and Edward's Ferry, and opposite Harrison Island on the upper Potomac,—the battle in which Gen. Baker was killed. It appears that he was ordered to make only a reconnaissance and to fall back if he met a superior force, but engaged a largely superior force. It is believed, however, that the rebels were being repulsed, when the death of Gen. Baker occurred, his body being pierced by five balls—the aim of sharpshooters—and our forces were compelled to retreat to the Potomac, in crossing which about fifty men were drowned.

The enemy's force was very large. Their positions were well selected from a familiar knowledge of the country. There is at present no means of ascertaining their loss, but it must have been immense, as our few pieces of artillery were served with accuracy and terrific effect.

Friday, Oct 25. Fall returns from the battle at Ball's Bluff on Monday, report the whole loss of the government killed 79; wounded 141; and missing—some of them prisoners, and others supposed to be wandering in the woods—about 400; and this is being reduced by the return of missing men to the camp.

It appears that the march of the first troops to this scene of disaster, was made on Sunday evening! Might not a delay till morning have changed the entire result?

It is unaccountable that a force of 1800 men should have been marched in the direction of the enemy, without their having been preceded by scouts, to learn the strength and position of the opposing party, and supported by a reserved force to march to their immediate assistance, if attacked.

A telegram dated St. Louis the 24th, reports that Cor. Morgan with 220 men and two cannon, had a fight on Saturday the 19th, with some 400 rebels, in Carroll Co. Mo.—killing 14, taking eight prisoners, and routing the remainder—our loss being 2 killed and 18 wounded.

Gen. Fremont is said to have taken possession of 160,000 bushels of corn belonging to the rebels at Warsaw.

Intelligence from Pensacola, and our fleet at the mouth of the Mississippi, puts a different coloring on the New Orleans and Santa Rosa affairs, some two weeks ago, than was represented by the rebels. The blockade of the Mississippi remains as before—our loss consisting only of some military stores, and slight damage to one ship. The rebel fleet that attacked ours, consisted of six gun-boats, the ram Manassas, and a large number of fire ships. To avoid the fire ships our fleet retreated; one of our ships getting aground, threw overboard her armament, and floated. Only one of the enemy's guns took effect, and that did not kill or wound any one. And yet Commodore Hollins reported a great victory, and all New Orleans was illuminated.

Died, at Concord, Mass., probably on the night of Oct. 24, Mr. JOHN LANG, of Dorchester, aged 71 years. He was one of the early friends of this cause, and formerly resided in Boston. He had lost his mind so as not to recognize his own children, which loss had been gradually coming on for the last three years; and he had several times wandered from home, his idea being to find his parents. He left again on Tuesday morning of last week, and nothing was heard from him until Sunday, when he was found dead in a piece of woods in Concord. The night of Tuesday was so inclement, that it is supposed he then perished from cold and exhaustion. He was identified by an advertisement printed a year since, on an occasion when he was missing, describing his person, and a copy of which he had since carried with him. His remains were taken to Dorchester, where he was buried on Tuesday of this week. Many of our readers will remember him and his hospitable home, when he was a resident of this city; and they will sympathize, as we do, with the bereaved family.



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as libelous, and the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. S. Chapman.

Bro. Bliss:—When I wrote last, dating McDonough, Chenango Co., we were then enjoying an interesting revival of religion in that section. We continued our meetings there with increasing interest for some eight or ten days longer. The last sabbath was a day of special interest. It being generally understood that we should have preaching that day on the 12th of Daniel, attend to baptism and the Lord's supper, read our articles of faith and church covenant, and probably receive a number of prominent members into the Advent church, quite a portion of the Baptists absented themselves from their own meeting, and met with us through the day, witnessed all the services, and voluntarily said, "We have been deeply interested." Even with our declaration of faith and church covenant, said, "they could find no fault." Three prominent young men received baptism that day, and several united with the church, making 9 that were baptized, and 10 added to their number during my stay there, increasing the number of that infant church to 30 members; and a happier and more devoted people I seldom, if ever, saw. It is due to them for me to say (as an example to others) they have given no heed to the distracting theories of these times, and for the past four years (since the church was organized) they have been punctual to maintain meetings of worship on the sabbath, and on Thursday evening of each week, and the burden of their souls seems to have been, The Lord is soon coming; let us be ready, and do what we can, to induce others to be ready for that solemn event. During these four years, no advent minister has past that way, except as I went through the place some two years since, on my journey west, and gave them one discourse. In their written covenant is embraced the apostle's injunction, as contained in Heb. 10:23, 25, and 1 Thess. 4:13-18, and so they have continued to exhort and to comfort one another with these and similar words, and the Lord has been with them. Besides the arduous, yet pleasant labors of that last sabbath, I gave a lengthy historical discourse at the Baptist church in the evening, to which all gave strict attention. Eld. H. their pastor added a faithful exhortation, responding heartily to what had been said, and gave them to understand that he should thereafter preach the advent doctrine. Soon after, one of his lukewarm members (Rev. 3:16) called on him and said, "I am sorry, Elder, that you have taken so decided a stand on this question; for I think it would be better for the church if you should preach faith and repentance, as you have formerly done," &c. The elder replied, "This doctrine, bro. C., is a Bible doctrine, and must be proclaimed, whether men hear or forbear, and I shall preach it, that my skirts may be clear of the blood of my fellow men, and if the church cannot endure it, they must procure some other minister to preach for them." This however they will not be very likely to do; for they almost worship the man, and besides, the most of their active or praying members, had drank about as deeply into the heresy (that blessed hope) as the minister himself. Dr. B., one of the late converts there, has recently written to me, saying, "We are getting along finely. The converts act their part well. Eld. Holroyd preaches the advent doctrine so faithfully, that we all go down and hear him Sunday mornings, (2 or 3 m.) then meet at our place of worship in the P.M. and every Thursday evening. He preached for us one evening," &c. Eld. H. being a man of an independent mind, and of acceptable talents, we cannot but hope much in the case. From McD. I went to Linekaen, 20 miles north, where I spent several days with our isolated brethren. Preached twice, baptized one happy soul, and left them in a revived state. Then came to Homer, where I spent a week very pleasantly, and we trust to some profit, in visiting the brethren from house to house, many of whom were my own children in the gospel. On the sabbath we had good congregations at their chapel A.M. and P.M., and after preaching attended to the Lord's supper, a privilege they had not before enjoyed for many months. It was a day of mutual

interest to each of us. Then came to Fayetteville, where I spent a week with family connections, resting a little from pulpit labor—preached but once in the time—and think it was conducive to my health, and not wholly wasted upon others. From Fayetteville I went to Wardwell Settlement, in Jefferson Co., some 80 miles north, to meet a call of more than eight months standing, three or four times repeated. Found it "a hard place," as my correspondent had told me. The people were notified, and we entered upon our work there on Thursday evening, August 29th. Our sanctuary was a district school house. The congregation numbered that evening about 20 only, and I felt somewhat discouraged; but as that few paid respectful attention to the word, we decided to continue our meetings through the week and over the coming sabbath, if no longer. During that time, or until Sunday, "none stood with me," save sister Stickney—my correspondent. She did the singing, and after preaching spoke freely—manifesting deep solicitude for the salvation of her neighbors. It was thought by some that she was the only praying person in the entire settlement. On the sabbath, after hearing an exposition of Matt. 24th, three or four others took part in the services, frankly admitting that the views we had presented appeared reasonable, confessed their wanderings from God, and asked the prayers of the faithful few, that they also might be in readiness to meet the Lord at his coming, one of whom was a Mr. C., who by his own confession had been in a desperate backslidden state. This encouraged us to continue our meetings some ten days longer, till I had preached 14 times. Our numbers increased from time to time, till we could probably count fifty, and with few exceptions good attention was given to the word. Before our meetings closed, some half dozen took an active part in the services and publicly confessed faith in the doctrines we hold, signifying a determination to live in readiness for that solemn event. Considerable prejudice was removed from the minds of others. The postmaster and several other intelligent minds manifested a spirit of inquiry, "Are these things so?" and requested our quotations on various subjects. (So we are comforted with the thought that our sister S. will no longer remain a solitary Adventist there. Until she wrote, earnestly requesting me to visit that settlement, she was to me an entire stranger. I had no recollection of having ever seen her; but she said in her first letter that she heard me preach in Lorain some 16 yrs before, and by reading the Advent Herald (the only subscriber for it in that section) she had kept track of my constant roving and labors to that time, and was therefore induced to call me there. I found her as I expected, a consistent Adventist and a devoted Christian. She also considered the laborer worthy of his hire. But what comforted me more than all was the gratitude she manifested to God, that her neighbors had now been faithfully warned of the soon-coming judgment. Her daughter and a young lady living with them were quite thoughtful; expressed regret that I could tarry with them no longer, and wept profusely when I took my leave of them. The Lord incline them to exercise speedy and unfeigned repentance of their sins, that they may be saved in the day of his coming, is my sincere prayer. From that settlement I went via Copenhagen to Martinsburg, 40 miles east, to spend a few days with Bro. Levi Bronson and family, with whom I was intimately acquainted in 1845-8. Stopped for a day or two in the former place, where I had labored in '47 with considerable success, and found some half-dozen only, who had the spirit of life remaining in them. The sabbath question, age to come, and other distracting theories had been pressed upon and divided them, till that once large and happy band was broken up, and their place of worship entirely abandoned. I visited those few families, and endeavored to strengthen the things which remained, which we discovered, and they frankly acknowledged, was not labor spent in vain. A bro. Young was much revived, thanked God for my visit there, and of his own accord sent his hired man with horse and buggy, and conveyed me and my baggage to Martinsburg, 15 miles, which under the circumstances was a real favor to me. Found Bro. and sister Bronson almost alone there, in the advent faith. They manifested much pleasure in meeting their br. C. once more in this mortal state. I arrived there on Saturday the 14th ult. Bro. B. went out that evening, and arranged matters with Eld. Taft, pastor of the Union church, for me to occupy his desk on the sabbath. I proposed for the Elder to speak in the morning and myself in the P.M.; but he declined, saying, "We should prefer that you occupy the desk through the day," to which we consented. Our subjects were Heb. 9:27, 8 and Matt. 24:3. The chapel was well filled, and good attention was paid to the word. Eld. T. followed me each time with kind and approving remarks. He afterward called at Bro. Bronson's and conversed with me for hours, on the subject of our faith;

raised no arguments against us, but was manifestly interested in the views we presented. Bro. and sister B. and a few others were truly comforted by that visit and our brief labors there. This of itself would have been sufficient to compensate me for my journey to M.; but Bro. B. insisted on paying my fare in stage to Rome—40 miles south. From Rome I came on some 50 miles west, to meet an earnest call from the friends in Clay, 10 miles north of Syracuse. I had labored there in '48, witnessed an interesting revival, and baptized some 10 or 12 happy souls. Several of these have since died, some have moved away, but others remained there still, and these were hungry for the word. A commodious hall was procured, and we entered upon our work there Saturday evening, Sept. 21st, and we continued our meetings in the evening and on the sabbath for near two weeks. Had respectable congregations generally. On Sunday and Sunday evenings the hall was full. Our brethren came in from Baldwinsville and other directions, some 3 or 4 miles, most every evening, and of course would be with us on the sabbath. They, and indeed all of the original Adventists in that section, were exceedingly revived, and resolved to keep in readiness to meet the Lord in the day of his coming. Others were manifestly interested in the doctrines we taught. Four ministers honored us with their presence, two of whom took a friendly and active part in the services. Eld. A., one of the latter, seemed to receive the word understandingly, and said,—"These things look reasonable, and I see the propriety of proclaiming them to the people, that the wicked may be alarmed, and the true lover of Jesus led to look up and lift up his head, for to such the coming of Christ is a glorious event." From Clay I returned to Fayetteville, 20 miles east, by special request of Father Hudson, aged about 80 years and very infirm, who said, "I must hear Advent preaching again before I close my eyes in death. The people were notified, and we held several interesting meetings at his house. Two rooms were well filled and the best of attention was paid to the word. The good old brother was revived, and responded aloud, as he lay upon his bed. Several modern spiritualists were present. Some of them were considerably disturbed on hearing me speak one evening from Rev. 16:12, 15, and so on to the end of the ch. One of them, an intelligent lady, said to my sister the next day, "I perceive, Mrs. P., that these spirits which I have adhered to, supposing them to be the spirits of departed friends, are really spirits of devils, as your brother has shown us from the scriptures. I have therefore discarded their teachings, embraced the advent faith, and feel that I am newly converted." My sister P. was so much interested in this case, she invited the lady in to see and converse with us. She did in fact appear like a truly converted person, and manifestly loved the appearing of the Lord. 2 Tim. 4:8. A prominent brother of the Baptist connection, who attended our meetings there, and held several social interviews with me, said, as I was about to leave, "Bro. C., you have proved your doctrine to a demonstration, and now I will say, when you return from the west should you stop here, I will see that you have some public place procured for you to preach in, and warn this people of the soon coming judgment." Others were manifestly interested. So I am glad that I returned to Fayetteville. On my way here, I stopped and spent a few days with the isolated brethren and sisters in Syracuse. Visited them at their respective houses. Two evenings they convened at the house of sister Burrell and listened to preaching, after which they exhorted freely and were manifestly comforted and strengthened in their faith. Came here yesterday to spend a few days with my youngest brother, Dea. Smith Chapman and his pleasant family. So I sat down this morning in quietness, to speak again through the columns of the Herald; and now having completed my letter, I intend to make my next step in Springwater. Should I find open doors for labor, think I shall spend several weeks in Livingston, Ontario, Steuben, and possibly Allegany counties. Hope to find Bro. Sterling, Bro. E. Himes, and the Springwater friends prepared to co-operate with me; for what remains to be done must be done quickly. The nations are angry, and God's wrath is about to come, without mixture of mercy, upon the ungodly; but then the down-trodden saints will be delivered, and rewarded. Oh "come Lord Jesus, and come quickly." Amen. My address, till I write again, will be Springwater, Livingston county, N. Y., care of S. H. Withington. Yours, Bro. B. as ever,  
SAM'L CHAPMAN.

Rochester, N. Y. Oct. 15, 1861.

From Bro. C. O. Towne.

Brethren and sisters:—I am still glad that I went to North Springfield, Vt., to attend the Advent conference. It did me a great deal of good to see those old soldiers of Christ, that I used to see and hear in

1844. They had the same blessed spirit—yes, the same Christ, the same ring they used to have then. The Lord is coming, to blow the trumpet of God, to raise the dead saints, change the living ones, and gather his waiting ones home. Oh yes, it was good to be there, and listen to the soul-stirring sermons of Bro. Litch, Osler, Orrock, Pearson; and then the stirring exhortations of those old soldiers, Bro. Davis, Baldwin, Thomas, of the lay brethren. Then there was Bro. Eastman—it did me good to look at him, think how he used to ring the cry,—"The Lord is coming," in 1844, and still he is on the track, bound for the kingdom, with others that were there, that I never met before, yet I remember them with a great deal of pleasure, and hope to meet them all in the kingdom of God. Brethren, I mean to be there. I want to see you all there. Will you not, with me, try to watch and pray, and be there? Oh yes, I think I hear you say, we'll be there. Yes, we'll be there, we'll be there, in a little while, among the pure and the blest. O happy day! Here is my heart and hand to meet you in that blessed land.

Now, Bro. Bliss, if you cannot read this, or if it is not worth the paper it is on, throw it under the table, and I will try again; for I mean to keep trying to serve the Lord, every way that I can, till I reach the kingdom. So do with this just as you think best, and I will pray God to bless you and give you grace that you may give the children meat in due season, so that when the Master comes, he may say to you, Well done, good and faithful servant; enter thou into the joy of thy Lord.

Yours waiting for the kingdom,

C. O. TOWNE.

From Bro. W. H. Swartz.

Dear Bro. Bliss:—I have just returned from a visit to Dillsburgh, York Co., Pa., where I have been holding a series of meetings. The Lord has given us favor with the people and many have become fully convinced of the doctrine. I expect to witness a universal conversion to the "faith once delivered to the saints" among that people ere long. On Sabbath afternoon we had the pleasure of leading three candidates forward in baptism. My remarks on that subject, I presume, will have the effect of bringing many more to imitate their example. On Sabbath evening we took leave of the little flock, after seeing five added to their little number and the entire church much revived. Their hospitable treatment and repeated regret to see us depart and urgent requests to renew our visit soon, rendered a separation very painful. The Lord bless and reward them for their kindness to us. I send you the name of one new subscriber, with one year's subscription, secured there. I trust the number will be increased by others who need it.

Yours in the Lord,

W. H. SWARTZ.

Shiremanstown, Pa., Oct. 22, '61.

We hope your expectation respecting other subscribers to the Herald, from a place we send to for the first time, will be realized. Ep.

Dr. Chalmers' recipe for filling a church is, to fill the pulpit well.

## OBITUARY.

Bro. Bliss:—I send you the following lines, furnished us by a friend, and sung at the funeral of our little boy, HENRY HAMILTON, who died Aug. 10, 1861. We are very lonely, at times, without our little child to while away the evening hours; but we are awaiting the morning when our loved ones shall come again from the land of the enemy.

H. CANFIELD.

St. Johnsbury, Vt.

Lovely blossom, must we bear thee  
To the cold and cheerless tomb?  
Must thy tender mother spare thee  
In thine infant opening bloom?  
Sweet as little bird of wild-wood,  
Pouring out its warbles free,  
Were the prattles of thy childhood,  
Full of love and joyous glee.

Hashed thy music-voice forever,  
In a moment called away;  
Lovely blossom! Parents never  
Can forget this mournful day.  
Now for thee no adverse morrow  
Waits to toss thy feeble bark;  
Safe away from every sorrow  
Who thy shining course can mark?

DIED, in Salem, Mass., Sept. 9th, 1861, sister SARAH K. SANBORN, aged 27 years 9 mos.

Our esteemed sister was born in Salem, Mass. From a child she was of mild and lovely disposition. She attended our ministry in the Endicott St. Chapel, and soon became deeply interested in the Word of the Lord. It was our privilege to baptize her, and to receive her into full membership with the



Salem Evangelical Church. Her love for the truth as it is in Jesus, continued to increase up to the time of her departure. She was an interested member of our "mutual Bible class," and a worthy member of the "Female Prayer meeting." She delighted to seek for Christ in his paths of righteousness, and she strove to exemplify his commands in her daily life. Her hand of labor, gentle voice, and cheerful smile are missed by her kindred at home, for, as a daughter, she was both dutiful and industrious, and as a sister, she was affectionate and reliable. Her removal from the domestic circle, and from the communion of our little church, is deeply felt. We have laid our sister away in hope of "the better resurrection," and the hour is soon coming when we shall greet her again upon the heavenly slopes of the shining shore. Her disease was Congestion of the lungs. She declined rapidly. We esteemed her a model of patient suffering, and when assured that she was soon to depart this life, she expressed great happiness, and longed for her hour of change to come. Her mind pierced beyond the vista of mortality; for she assured the writer that she knew, now, that she could not die in the sense of extinction of conscious being, but must live on forever. Her spirit knew no fear, and her heart felt no doubt, for:—She hailed Jerusalem with delight, and confessed her Saviour near.

"Let me die the death of the righteous,

And let my last end be like his."

F. GENSER.

DIED, at the residence of her son-in-law, Brother Jas. Kittredge in St. Johnsbury, Vt., Sept. 27, sister BETSEY CARTER, aged 92 years.

The deceased had for many years been a follower of Christ, and closed her long and useful life in the hope of a better resurrection.

"What if the saint must die,

And lodge among the tombs?

Ye need not mourn,

She shall return

Rejoicing as she comes."

H. C.

Bro. Bliss:—Will you insert in the Herald the death of our sister, MARY E. McDANIEL, daughter of the late Jedathan and Eliza H. Stone, who died at Stowe, Vt., Sept. 30, 1861, aged 38 years, after an illness of eight years.

Notwithstanding, in addition to her long and severe sickness, she was the subject of peculiar and aggravating trials and afflictions, yet she endured all "as seeing him who is invisible." She was a pattern of true submission to the will of God, and died in the full assurance of her acceptance with her Saviour. May her life of patience be imitated by her numerous friends and acquaintances.

H. C.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disap-

pointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence, that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1850, treats "the time of the end," (Dan. 12: 9) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer.*

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle.*

"We like this work, and therefore commend it to our readers."—*Niagara Democrat.*

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican.*

"The enquiring Christian will find much to engage his attention."—*Due West Telescope.*

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary.*

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald.*

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator.*

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat.*

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal.*

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West.*

"A compendious collection of Second Advent essays."—*N. Y. Evangelist.*

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette.*

"This is a remarkable volume."—*International Journal.*

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler.*

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas.*

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald.*

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer.*

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist.*

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror.*

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard.*

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph.*

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript.*

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate.*

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News.*

"This book will prove a mine of interesting research."—*Montreal Journal of Literature.*

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press.*

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian.*



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### AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Merrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Mer-

rimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen. I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

### Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

From J. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

### WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

### WELLCOME'S MAGIC PAIN-CURER

is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

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I. C. WELLCOME, Richmond, Me. } Sole Proprietors.  
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pd to 102301

Dr. Litch's RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

Dr. Litch's ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No. 1010—tr

### PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

### BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
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The Time of the End	.75	.20
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Hill's Saints' Inheritance	.75	.16
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Orrock's Army of the Great King	.25	.07
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Scriptural Action of Baptism	.12	.02
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### TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A—THE FIVE BELSO TRACTS, at 6 cts per set, or

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B. 1. The End, by Dr. Cumming

" 2. Litch's Dialogue on the Nature of Man

The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the American Millennial Association, 40 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.



## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 2, 1861.

## The Lamp in the Dark.

"Thy word is a lamp unto my feet, and a light unto my path."

It was a bleak, cold, winter's evening; the clouds were dark and stormy, the wind blew loudly, and the rain pattered against the casement. On the hearth, inside a pretty little cottage, a bright fire was blazing, the kettle was steaming and hissing, the cat was stretching herself on the warm rug, curtains were drawn, the supper-table was arranged, all looked as though some one was expected, whilst Mrs. Rogers, the owner of the tidy little cottage, wandered about from the door to the fire, and from the fire back to the door, which she opened, regardless of the blast of rain and wind that came in, vainly peering out into the darkness to see if some one was not coming down the lonely lane that led to her house. Whoever it might be that she was looking for, certain it is that they did not come when they were expected, and Mrs. Rogers grew more and more uneasy.

"Foolish boy that he was to go off such a night as this," she muttered to herself; "lads are always so thoughtless. But then, to be sure, it was for a good object," she added, relenting a little. "The time was when I would gladly have walked three miles to a missionary meeting, but those days are past now for me, and I ought to be thankful that Jem isn't after anything worse." And with this reflection Mrs. Rogers sat down more quietly than before, and took up her work. But it is no very easy thing to sit still and sew when the mind is full of anxiety, and this Mrs. Rogers found out.

"Suppose he falls into the stone-pit," exclaimed she, after she had put in a few stitches with forced diligence; and, with this new fear, she got up, and went to the door for the twentieth time, calling loudly on "Jem, Jem, my Jem," but the echo from the neighboring rocks, faintly repeating the word, was her only answer.

"Suppose I put the lamp in the window instead of on to the table," thought she to herself; "the night is so dark, he might very well miss the house." So the lamp was placed in the window, and the poor woman felt somewhat happier.

Some time elapsed after this, when at length the mother's ear, sharpened by anxiety, detected a distant footstep. In a few moments the door was pushed open, and a dirty, dripping form made its appearance. What mattered rain or dirt, Mrs. Rogers had got her Jem again, and that was quite enough for her.

Half an hour later, when Jem was dry and clean, and he and his mother were seated at the supper-table, there was a great deal to be talked over on both sides. It appeared that Jem, owing to the darkness, had lost his way, and actually floundered into the stone-pit that his mother so much dreaded. "And there I do believe I should have stayed, mother," said the boy, "if it hadn't been for your lamp. As soon as ever I saw the glimmer, I guessed what it was, and made straight for it: once out of the stone-pit I had only to follow the light. And, mother," added Jem, after a minute, "may the lamp stay where it is for to-night, in case there are any other folks about the stone-pit?"

"Surely, child," said Mrs. Rogers; and she trimmed the lamp that it might send out a still brighter light.

Jem sat thoughtfully in his chair after supper. Mrs. Rogers saw something was passing through his mind, but she waited, as her custom was, for the boy to begin. "Mother," said he at length, "I heard to-night, at the meeting, something about holding up a lamp to people in the dark, but it wasn't such a lamp as we have that the gentleman meant. He said that this world was a dark place, that God's book was a lamp to show us the way we must go, and that no one can find the way to heaven without it."

"Yes, Jem," said Mrs. Rogers, "the gentleman said quite right; but did he tell you that just having a Bible to look at would show any one the right way?"

"No, mother," he said, "the light must shine upon our path, and that we

must ask God to send his Spirit into our hearts to apply what is written in the Bible to them."

"Yes, my boy; don't forget that. The light of God's blessed word is shining in this land of ours, but if it does not, by the blessing of God's Spirit, reach our own hearts, we might as well have lived in a dark country. You know the apostle says of those who are true Christians, that 'God, who commanded the light to shine out of darkness, hath shined in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' And now what else did the gentleman tell you about 'the lamp'?"

"He said, mother, that when we had really got the light ourselves, the first thing we should do should be to try and hold it out to others. He reminded us of the millions of heathen in the world, and asked us if we wouldn't do all that we could to hold up the Gospel lamp to them. And then, mother, when I came home to-night, and saw the lamp you had put in the window to light me home, I could not help thinking of the gentleman's words. I thought of what the lamp was to me for guiding me safe home, and what I owed to you for putting it there."

"My dear Jem, I'm glad that you think of such things. The heathen are worse off, groping in the darkness of ignorance, and misery, and sin, than you were when you lost yourself in the stone-pit. Your body only was in danger, but they are jeopardizing their souls."

"Oh, mother," said Jem, "let's do more than ever we did before to give them the light. You know it says in that little school hymn—

"The heathen perish: day by day  
Thousands on thousands pass away."

And, dying without the light, how fearful it must be. Let's try very hard, mother, to find some new ways of helping them."

"Yes, dear boy, if it please God to spare our lives, we will try and do more than ever for his cause; remembering that our very utmost will be little enough—only like dust on the balance, compared with what our blessed Master did for us. You know what that was, Jem. You remember the first text you ever learnt out of the Bible?"

"Yes, mother," said Jem, and he repeated solemnly, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."

## A Little Son's Message.

The father was summoned from business and the pursuit of wealth to hear the last words of his darling son, whom the mother with living faith was yielding up to God.

"You are going, my dear boy," said the minister, smoothing the wavy brown hair. "You are now in the dark valley, but Christ is with you. 'I am with you always, even unto the end.'" "I know it, I know it," answered the child. "I am with you always; but—say the other."

"What other, my darling?" asked the godly mother, half fearing to get no answer from those parched lips. Jamie's breath grew shorter, but at last he said, "Be ye also ready," turning his once brilliant eyes full upon his father.

"You think we all, the old and the young, should be prepared to die, my boy," said the pastor, well divining his meaning. Jamie smiled, and suddenly clasping his hands, he said, brokenly, "Oh God, may my father never be able to forget 'Be ye also ready.'"

"My darling Jamie," cried his father, throwing his arms around him, "you must not die!" "Be ye also ready," again came from the cold lips pressed against his cheek. It was the last effort of that little life. It was a message left by the departing spirit as it winged its way to Paradise. The good minister, the tender mother, the sister, and the bereaved father sobbed over all that was left of Jamie.

"Be ye also ready." The father read it in his dead boy's face. He looked into the grave—to see "Be ye also ready." It sounded in every clod that filled the chasm; the wind sang it; and it seemed written in characters of fire on the glowing heavens. "Oh God, may my father never forget 'Be ye also ready,'" prayed dying Jamie;

and He who called the son, the little one, to the new Jerusalem, answered his last prayer, and wrote the father's name among the children of the flock. Little children, "Be ye also ready."

## The Golden Rule.

It is said of an Indian, that whenever he got into a bad place in a swamp, where the ground was too soft for safety, he put up a stake to mark the place. Thus he not only avoided the danger himself, but kept others from falling into the same snare. Might not every Christian learn a lesson from this rude son of the forest, not only to guard against his own false steps, but as he prays, "Lead us not into temptation," to be careful to remove temptation out of his brother's path?

GENERAL HARRISON was interested in the Sunday-school. On one occasion when he was training his grape-vines with his gardener, the latter remarked that there would be no use in training the vines, for the boys would only come on Sunday and steal the grapes. He suggested to the general that he should procure a watch to guard them. But the General replied, "Better procure a Sunday-school teacher. A guard may indeed protect the grapes; but a Sunday-school teacher will take care of the grapes and the boys, too." A great truth is taught by this simple incident. It is indeed true that if we instil the principles of the gospel into the hearts of our youth, our grapes may hang never so temptingly and they will be safe.

## The Little Graves.

"It's only a little grave," they said;  
"Only a little child that's dead!"  
And so they carelessly turned away,  
From the mound the spade had made that day.  
Ah! they did not know how deep a shade  
That little grave in our home had made.

I know the coffin was narrow and small;  
One yard would have served for an ample pall;  
And one man, in his arms, could have borne away  
The rosewood, and its freight of clay;  
But I know that darling hopes were hid  
Beneath that little coffin-lid.

I know that a mother stood, that day,  
With folded hands, by that form of clay;  
I know that burning tears were hid  
Neath the drooping lash and aching lid;  
And I know her lip, and cheek, and brow,  
Were almost as white as her baby's now.

I know that some things were hid away,  
The crimson frock, and wrappings gay,  
The little sock, and the half-worn shoe,  
The cap, with its plumes and tassels blue,  
And an empty crib with its covers spread,  
As white as the face of the infant dead.

'Tis a little grave; but, oh! have care;  
For world-wide hopes are buried there;  
And ye, perhaps, in coming years  
May see, like her, through blinding tears,  
How much of light, how much of joy,  
Is buried with an only boy.

## Beautiful Reply.

"Who when he had found one pearl of great price, went and sold all that he had and bought it." Matt. 13:46.

A young mother was showing her brother, who had recently returned from college, the presents received by her babe, which were very pretty, and which he was admiring, when, turning to the mother, he jocosely said to his sister, "I declare, I'd be born again, if I could get such a lot of fine presents."

The sister replied: "If you should, you would get the 'Pearl of great price.'"

FIRST ENGLISH CANNON.—The first cannon cast in England came from the foundry of John Owen, who lived in the reign of Henry VIII., and performed his task either in the year 1521 or 1535. Clarendon contends for the latter date; but, however this may be, we find Henry, in 1543, employing two foreigners, one Peter Band, a Frenchman, and Peter Van Collen, a Dutchman, to cast for his use "certain mortar pieces, being at the mouth, from 11 inches wide to 19 inches wide." "For the use thereof," says Stowe, "the said Peter caused to be made certain hollow shot of cast iron, stuffed with fireworks; whereof the bigger sort of the same had screws of iron, to receive a match to carry fire kindled, that the fire-work might be set on fire to break in small pieces the same hollow shot, whereof the smallest piece hitting a man would kill him," &c.

## APPOINTMENTS.

The Lord willing, S. Heath of Lunenburg, Mass., will preach in South Reading Nov. 17.  
London Ridge, Sunday, Oct. 27th; West Alton, Friday,

Nov. 8, at 10 o'clock A. M., and continue over the Sabbath. Will brethren remember this meeting, and do what they can in order to see the work of the Lord again revived in West Alton, "while it is called to-day."

T. M. PREBLE.

The Lord willing, I will preach in Unity, N. H., as Br. May appoints, Sunday, Oct. 27th; in North Springfield, Vt., Sunday, Nov. 10th; on Dinmore Hill, Sunday, Nov. 17th.

C. O. TOWN.

Dear Bro. Bliss:—Will you kindly notice in the Advent Herald the following appointments for our State Missionary, O. R. Fassett? Thursday ev., Oct. 24th, at Bangor, Me., and continue over following Sabbath; Monday evening, 28th, Ellenwood Corner, Tuesday and Wednesday evenings, 29th and 30th; North Searsport, Thursday evening, 31st; Lincolnville Centre, to continue over the following Sunday; 4th, 5th and 6th Nov., Monday, Tuesday and Wednesday evenings, at Rockport, where Dr. H. B. Eaton may appoint; Thursday, 7th Nov., South Hope, and continue over following Sunday; and thus assist the cause, and oblige truly and fraternally yours,

THOMAS SMITH.

The Northern Illinois Conference of Adventists will hold their third quarterly meeting at Deer Park, in the Vermillionville meeting-house, commencing Thursday, Nov. 28, at 10 1-2 in the morning. Deer Park is in La Salle Co., on the direct road from Ottawa to Tonica, being about eight miles east of Tonica and about the same south west on the mail route to Tonica. Those coming on the Central R.R. will stop at Tonica, and those coming on the Rock Island R.R. will stop at Ottawa. Again we invite all interested to come, preachers and people.

For signs there's no mistaking  
Proclaim Messiah near.

H. G. McCULLOCK, Sec'y of Conf.

I have arranged to assist the brethren in Lawrence in a protracted meeting, to commence Wednesday evening, Nov. 13th, and continue as duty may dictate.

G. W. BURNHAM.

Wolboro', N. H., Oct. 21, 1861.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. Miller. Sent 5 copies the 23d. You can pay J. Litch 20 cts.—he informing us when sending that it is for extra papers sent you.  
S. Swingle. You were cr. \$2 to No. 1127 Sept. 12; for which see cr. in Herald of Sept. 21.  
J. Crofut. Your brother still receives it on your account, \$2 being now due.  
J. Hughes. Sent you Mrs. Clara Harp on the 25th and cr. the bal. on Her. to No. 1057, as you directed.  
J. Prince. You have paid for the Herald to the end of this year.

## To our Tract Fund.

From A Friend in New Hampshire ..... \$50.00

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.—Paid on the above, by  
"A Friend of the cause" ..... \$10.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa ..... 5.00  
Stephen Sherwin, Grafton, Vt ..... 1.00  
Martin L. Jackson, Milesburg, Pa ..... 2.00

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

## RECEIPTS.

UP TO THURSDAY, OCT. 29.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

James Wiseman 1105, T Harrop 1088, M Preston 1075, E L Caswell 1023, S S Turner 1066, F L Smith 1075, T Harrop, by J S Brance, 1114—sent tracts for stamps; W M Bullock 1075, J S Branceburg 1075—each \$1.

J Brandt 1117, J Schutt 1114, Chase Robinson 1114, S Newcomb 1023—\$1.70 due; A Wattles 1101 and book and tract sent the 29th—each \$2.

Wm Kitson 1107, \$1.50; H P Kitson 1102, \$2.50.



## VOLUME XXII. NO. 45

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journed to call of Elder John Pearson, Jr. The present acting secretary respectfully declined re-nomination.

It was Voted to commit the designation of preachers for the next annual discourse to the Nominating Committee, and that the place of holding the next Annual Conference be referred to the President and Secretaries; and that the method of conducting the next annual gathering, be arranged by the Nominating Committee.

The pecuniary wants of the Herald office came up for consideration, and from the statement of the Business Agent it was shown that the Office was not now in debt, except to the subscribers who have paid in advance. To meet the wants of the in-coming year the office will need both funds and prayers.

After an earnest appeal by Eld. John Pearson Jr., in which he recommended the friends of the cause to contribute annually in some fixed amount it was ordered, that Brn. Shipman and Bundy be constituted a committee, to wait upon the friends present to secure names and subscriptions to aid the office. The sum of twelve dollars was collected and paid over to the Treasurer of A. M. Association, and his receipt taken thereof.

It was then voted that this convention approve the action of brethren in the last Pennsylvania conference, and does hereby recommend the circulation of contribution books in the various churches of our order for the collection of funds to aid the Herald Office.

On motion of Eld R. Hutchinson, it was voted "that we as a conference approve of the A. M. Association, and also, the manner in which the Herald has been conducted."

Elder Eastman said, that he had felt much discouraged in coming up to this annual meeting; but after what he had seen and heard, he should go home, believing the Advent ship would yet outride the gale.

Elders Reynolds, Bosworth, Gunner, Pearce, Bundy and Shipman, promised to do what they could for the Herald the coming year.

The president gave notice that Bro. Henry Canfield, a member of the Canada East and Northern Vt. conference, and under the management of the committee on ordination, appointed at the last session of the above conference, and by their recommendation, would receive ordination for the ministry, in the Chapel at 2 o'clock, until which hour the conference adjourned.

#### Friday 2 P. M.

The conference reassembled at the hour of adjournment. The exercises of the afternoon were opened by singing Hymn 785.

"Would you win a soul to God?

Tell him of a Saviour's blood,

Once for dying sinners spilt,

To atone for all their guilt."

Elder John Pearson Jr., read appropriate selections from Holy Scripture.

Elder Henry Plummer addressed the throne of Grace.

Elder D. Bosworth gave the reason for the Ordination of Bro. H. Canfield. Bro. Canfield then related to the conference his religious experience. The choir sang:—

"Go forth, ye heralds, in my name;

Sweetly the gospel trumpet sound;

The glorious jubilee proclaim,

Where'er the human race is found."

Elder Lemuel Osler preached a powerful sermon from Col. 1: 28, 29; Elder Josiah Litch made the ordaining prayer; Elder Robinson delivered the charge; Elder D. Bosworth gave the right hand of fellowship, and the services closed by singing Hymn 1054.

The members of the conference tarried by request of the presiding officer, to ballot for the regular officers, and made choice as below:

J. Pearson, Jr., president.

I. H. Shipman, R. Hutchinson, vice-presidents.

Anthony Pearce, recording secretary.

L. Osler, corresponding secretary.

R. R. Knowles, treasurer.

Executive committee—J. V. Himes, O. R.

Fassett, J. F. Guild, A. Phelps J. B. Huse.

The meeting soon after adjourned.

#### Friday Evening.

Religious services were opened by Elder W. H. Eastman, after which Elder B. S. Reynolds preached an earnest practical sermon from Eph-

esians 1: 7. An extra meeting of prayer and praise followed the sermon, and the services closed amid general rejoicing.

#### Saturday A. M.

Commenced with a prayer meeting in the chapel at 8 o'clock.

At 9 A. M. the conference joined the prayer company, and until 12 o'clock the devotional exercises continued, with unabated interest. About 20 clerical and lay brethren took part, to good acceptance. Some of the friends requested that short addresses description of the hopes and fears, faith and practice of the brotherhood, be furnished to the Herald for publication. Bro. Bliss supported the request, promising to treat all correspondents with editorial kindness.

The committee to whom was referred the appointment of preacher for the next annual sermon, reported Elder D. Bosworth as preacher, I. H. Shipman as substitute.

Dr. Hutchinson moved the following vote of thanks:—"Resolved, that the cordial thanks of this conference be thus presented to the members of the Advent church and community of North Springfield, Vt., for their very generous and affectionate hospitality during its happy session."

Bro. Bundy thought that the church in Springfield was debtor to this conference, and the vote of thanks ought to proceed from his side.

The hour of adjournment having passed, many members of the conference were absent, so the resolution was laid upon the table. At a subsequent meeting, with full attendance, the vote of thanks was unanimous.

#### Saturday Afternoon.

At 3 o'clock, Elder J. M. Orrock preached an interesting discourse from the Apostolic Benediction recorded in 2 Cor: 13, 14. After a short season occupied in general remarks the conference adjourned to 6 1-2 P. M.

On Saturday evening, at the hour of adjournment, the chapel was well filled with people, a large number being men. The choir sang hymn 355 of the harp, commencing:—

"Come, holy Spirit, come!

Let thy bright beams arise;

Dispel the sorrow from our minds,

The darkness from our eyes."

Elder H. Canfield prayed fervently for the Divine blessing, and Elder F. Gunner preached from the words of Jesus, in Luke 11: 13.

The president announced the order of Sabbath exercises, when the meeting was dismissed with the benediction.

#### Sabbath services.

The exercises of the day were commenced by Elder D. I. Robinson in the chapel at 9 o'clock.

One hour was improved in a social religious love-feast, about fifty brethren and sisters taking part by delivering little testimonies of Christian love. At 10 1-2 A. M., Elder J. M. Orrock discoursed to a full house from Rev. 20: 4—1st clause.

At 1 o'clock, the ministry repaired to the home-stand of Elder Bundy, in order to unite with his bereaved family in a tribute of respect and affection to the memory of Wesley L. Bundy who was lost at sea from the ship Fair Wind on her homeward voyage, June 2d, 1861. After a short season of Scriptural reading, and a brief prayer by the writer of these records, the bereaved family, accompanied by mourning relatives, and sympathizing friends, proceeded to the North Springfield Baptist church, and listened to an appropriate and soul-reviving sermon by Elder J. Litch, from Isa. 25: 8. "He will swallow up death in victory."

Elder H. Plummer of Haverhill addressed the throne of grace in an earnest and heart-felt prayer, and the pastor of the church, Rev. W. Picknell, participated in the exercises of the mournful occasion.

By request of the family of the deceased, the follow stanzas was sung by the choir. It was a favorite with Wesley Bundy, and it is said, he sang it from the mast-head of his ship at sea.

#### CARING FOR ME.

"I will never, never leave thee,

I will never thee forsake;

I will guide and save and keep thee,

For my name and mercy's sake.

Fear no evil, fear no evil,

Only all my counsel take;

For I'll never, never leave thee,

I will never thee forsake."

"When the storm is raging round thee,  
Call on me in humble prayer;  
I will fold my arms about thee,  
Guard thee with the tenderest care  
In the trial, in the trial,  
I will make thy path-way clear;  
For I'll never, never leave thee,  
I will never thee forsake."

"When the soul is dark and cloudy,  
Fill'd with doubt, and grief and care  
Through the mists by which 'tis shrouded  
I will made a light appear,  
And the banner, and the banner  
Of my love I will uprear;  
For I'll never, never leave thee—  
I will never thee forsake."

On Sabbath evening, after the opening exercises, Elder John Pearson, Jr., delivered an able discourse from Heb. 4: 9. Elders Robinson and Litch then administered the Lord's supper to a large number of communicants, and at the close of the exercises the conference was adjourned.

#### NAMES OF MEMBERS OF CONFERENCE.

Newburyport, Mass.—John Pearson, Jr.  
Salem, Mass.—F. Gunner.  
Roxbury, Mass.—Sylvester Bliss.  
North Attleboro', Mass.—Cyrus Cunningham and Jason F. Guild.  
Providence, R. I.—Lemuel Osler and Anthony Pearce.  
Brooksville, Vt.—D. I. Robinson.  
Waterbury, Vt.—D. Bosworth, Deacon A. Thomas.  
St. Johnsbury, Vt.—H. Canfield.  
Rutland, Vt.—Matthew Batchelor.  
Mount Holly, Vt.—O. B. Russell, H. Newton, N. A. Holton, B. B. Bixby, and R. H. Clark.  
New Haven, Vt.—Osmund Doud.  
Clarendon, N. H.—J. A. Winchester.  
Sugar Hill, N. H.—I. H. Shipman.  
Moores Village, N. Y.—B. S. Reynolds.  
Low Hampton, N. Y.—Deacon Alphonso Phelps and J. W. Austin.  
Rouses Point, N. Y.—D. T. Taylor.  
Haverhill, Mass.—H. Plummer.  
Philadelphia, Pa.—Josiah Litch.  
Stunstead, C. E.—J. M. Orrock.  
Canada East and Vt. Conference.—R. Hutchinson.  
F. GUNNER, Sec'y.

Dear Bro. Bliss:—I had written a few lines for the Herald relative to the interest I felt in our late annual conference held at North Springfield Vt., before receiving the last issue of the paper; but finding that Bro. Bosworth had partially anticipated me I felt that I must write again, or be silent about it. As a recompence for his kindness in writing out my thoughts so well, permit me to say a word in recommendation of his tract on "The Sabbath." I have read it through several times (twice since the conference,) and feel persuaded that he has a correct view of the subject. In showing that the Lord's day coincides with the Edenistic Sabbath it is clothed with new interest in my mind. In keeping it we commemorate the "rest of God," when the angelic choir sang a joyful anthem of praise to Jehovah; we celebrate the day of Christ's triumph over the powers of darkness, and we have a prelibation of the Sabbath of rest to be enjoyed in the New Jerusalem. I have felt blessed and profited every time I have read it, and I hope others will send for it, so that they may be blessed and profited also.

Permit me to add a word, in this connection, in reference to Bro. Osler's tract on the Kingdom. Every time I peruse it the subject is presented to my mind with increased interest. It is well worth many times the price of it, and I hope those who love the blessed truth it unfolds will purchase and read it themselves, and do what they can to circulate it among those who are unacquainted with the doctrine therein taught.

Now a word in respect to the conference. I feel that I can truly say it was the most interesting, profitable, and harmonious meeting of the kind I ever attended. I felt richly repaid for going. It was indeed a feast of fat things—a blessed foretaste of the one yet to be enjoyed when the saints of God shall "return and come to Zion with songs and everlasting joy upon their heads." It seemed to be "none other than the house of God, and the gate of heaven" to my soul. Each session during the three days of my stay was of such a character that I felt to say with the poet:

"My willing soul would stay  
In such a frame as this,  
And sit and sing herself away  
To everlasting bliss."

Such a heavenly sitting together in Christ Jesus is seldom enjoyed in this world of contention. It was like an oasis to the weary traveller over a barren scorching desert. The subjects presented in the essays given, and the remarks which followed were well adapted to awaken an increas-

ed interest in the great and precious truths we believe and teach, and to lead those who cherish them to feel their obligations to make them known to the world so far as they may be able, that they may save both themselves and others. Long may the influence of this conference be felt by all who were present to enjoy it, and from them be communicated to others who did not attend. Brethren, our time for labor is almost over, let us therefore awake, gird on the armor anew, and make one more strong and united effort to arouse the church and world to prepare for the speedy coming and kingdom of earth's rightful heir and Redeemer.

Expecting soon to meet the children of God in a conference to be held within the city of our everlasting habitation, I remain your brother,

C. CUNNINGHAM.

No. Attleboro', Oct. 29, 1861.

#### "Are you Safe?"

The times in which we live are truly ominous. Dark and fearful clouds loom up in the horizon and indicate an approaching storm. In the light of prophecy we see such a storm gathering as the world has never yet witnessed. Once our earth was deluged with water—swept with the besom of destruction at Jehovah's will; "but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 7-10. On this molten sea no ark can rest: those alone will be safe who have previously been caught up to meet Christ in the air. In view of that day we would earnestly inquire, are you "in Christ" now as an earnest of your visible union with him then? Are you resting your hope of eternal life alone on his merits? Have you his spirit? These are questions that must soon be decided. If "the prudent man foreseeth the evil and hideth himself," why will you not act wisely and flee "for refuge to lay hold upon the hope set before us" in the gospel? Let there be no delay.

In conclusion we would say with the Rev. John Ayre of England, "If judgment be so sudden and destructive, we are bound to resort to a safe retreat. When a wide-spread desolation overwhelms the land, it is not every place of refuge that will afford security. When the flood came upon the world, multitudes no doubt scaled the mountains, and imagined that there they should be beyond the reach of the tempestuous billows. But the waters prevailed above the highest mountain-top, and the ark only, into which the Lord had shut his people, was a place of deliverance. When Lot was warned to go forth from Sodom, he was assured that he must not tarry any where in the plain, for there too, destruction would overtake him; he must flee unto the mountain, the appointed refuge, if he would not be consumed. And so against the coming judgment, beware that you have a stable hope. Your moral conduct will not save you; your fear of punishment will not save you; your resolutions of amendment will not save you. These, like the mountain-tops would disappear one after another, surmounted by the flood. Nothing will save you but the ark of mercy, the blood and righteousness of Jesus Christ embraced by faith."

"Men will mock you when you speak of danger; they will tell you that you need not be too earnest about religion; but the Scriptures tell you that it is the 'one thing needful,' the pervading principle which ought to rule over thoughts, and words, and actions. Men will tell you that God is merciful, and will excuse your imperfections; but the Scriptures tell you that he "will by no means clear the guilty." Continuing in sin, you must be ruined. You cannot escape except urged as it were by angel-hands, you seek the Rock of Ages, and lay hold on Christ, not in a mere cold, formal way, but with heart and soul and warm affections, taking him for our Lord and our God."

O.

#### Millennial News.

#### The German Soldier.

A soldier who loved the Lord Jesus truly, secretly related to me many circumstances in



his life. Several of his stories made my hair stand on end: these I will not repeat here. But he told me too how he was brought to true faith in the Lord Jesus; and this I will relate, as it may be blessed to some one among my readers. The account can do him no harm; he is already with the Lord.

Joe was about thirty years of age when I first knew him. "I have been a soldier now for ten years," said he, "and have wandered over the whole of our Hanoverian fatherland, especially in those troublesome times when we were obliged to be constantly hither and thither. I have also been across our frontiers into Altenburg and Schleswig Holstein. I have been quartered in large and small towns and villages, sometimes for a long, sometimes for a short time, and have become acquainted with the country and the people. I have been in health and in sickness; I have had abundance and have suffered want; I have marched on foot and traveled by railway; I have visited churches and theaters; I have been merry in dancing gardens, and have groaned in hospitals. I have learned to read, write and cipher; I have studied geography and history, perhaps rather more than most common soldiers have cared to do. I was well thought of by my officers and popular with my comrades. I was considered a clever fellow for my station. I was liked wherever I was quartered, for I was friendly with the people, and neither rude nor exacting as so many soldiers are.

"If any one had asked me about my religion I should have said that I was a Christian. But can you believe it?—of Christ I knew nothing whatever. I certainly had often been to church by command; but whether it was because it was by command, or because our officers stood outside the church when we were obliged to go within, or whether it was the fault of the preachers, I never learned anything about Christianity. My whole religion consisted in this, that it was disgraceful to steal, and my duty to obey my officers. I had no Bible; I could not pray; and during all the time of my service in the army, and through all my journeyings and marches, I had never heard prayer or the singing of hymns except in church, and then I never joined in the one or the other; and I never saw any one read the Bible.

"I have never been able to conceive how it was possible that I was preserved from great crimes, as I lived entirely without God in the world. Perhaps it was because I prided myself in being an upright and decent man, against whom no one could say any evil. Alas! indeed I did not perceive what awful wickedness it was to live as a man without God and as a Christian without Christ; and those so called little sins, such as swearing, drinking to excess, dancing, card-playing, wasting whole days and nights, in these and such like things I saw no harm. Fearful it is to have lived up to my thirtieth year, in a Christian land, to have dwelt in Christian houses and attended Christian churches, and yet to have seen and heard nothing of Christianity, to know nothing of Christ, and be without God!

"Well, I arrived one day in a village where we were to rest and I was quartered with a farmer who received me very kindly. When he had shown me my room he asked me whether I would dine with the family, or preferred to take my meals alone; I replied in a friendly manner that I would rather take my meals in their company. As it was just dinner time he led me into the room where he and his family with their farm-servants and maids were all sitting together at one table. But what was my surprise when the dinner was served! all stood up with the greatest reverence, and the father, in a devout voice, began, 'All eyes wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thine hand and fillest all things living with plenteousness.' Then followed the Lord's prayer. All stood reverently with folded hands, and one could see that they were praying too: even the youngest, a boy of three years old, was as quiet as if he were in church. I stood up too from natural politeness; but so deeply was I moved that my legs trembled under me. I ate little. My host thought I was shy, and pressed me kindly to eat. They were very cheerful during the meal, and when they

had finished, all stood up again as reverently as at the beginning, folded their hands, and the father repeated, 'Let us give thanks unto the Lord, for he is gracious, for his mercy endureth forever,' etc., and the whole of Luther's thanksgiving. Then all separated, each going to his work and the children to their books, for soon after they must go to school.

"I sat down in a corner very silent, and immersed in thought. Then the little boy came to me, sat on my knee, and said to me with touching earnestness, 'Tell me a little about our dear Saviour.' In my confusion I began to talk about lambs and sheep, oxen, asses, for about the dear Saviour I knew nothing. But the boy persisted that I must tell him about the dear Saviour, and pressed me so that at last I was obliged to say I knew nothing about him. 'And you are so big and tall,' said the child, 'and you know nothing about the Saviour: then you can never go to heaven.' Ah! of heaven indeed I had never thought, and very dreadful was it to me to hear my condemnation out of a child's mouth, that I should never enter heaven.

"I went out and sought my comrades in the village, but could not ease my restless spirit, and determined to let supper time pass before I went back to the house. At last at nine o'clock I returned thither. The meal was over, but they had put aside my portion. I began to eat. I had, however, no sooner commenced than the little boy, who was just going to bed, ran up to me, looked at me very solemnly, and said, 'First pray—then eat.' This was a new and still harder blow. I could not pray. Then the child clasped his hands together, and prayed for me. 'Come Lord Jesus, be our guest; bless us and what thou hast provided for us.' That is how you should pray,' said the child, and then he went to bed. My food seemed to stick in my throat.

"Soon after the whole household came in again and now evening family worship was held. First they sang, and this seemed to go through my heart; then a chapter in the Bible was read, and here and there very simply explained. Lastly all knelt down (I with them) and the father prayed for forgiveness of sins, the sanctification of the Holy Spirit, and the protection of the Almighty against all evil, etc. I was quite overcome. I was so ashamed that I could not raise my eyes, and yet my mind felt easier. Then all shook hands, wished each other a good-night, and each retired with his Bible. Only the farmer and his wife remained in the room and read a chapter to themselves. They handed me also a Bible, saying that perhaps I too wished to read God's Holy Word. I did so, but I understood nothing, and went directly after to bed. Before I went to bed I prayed, 'O God thou God of this house, be thou also my God.'

"The next Sunday was a very decisive day for me, when all went to church except one, who remained to take care of the house. On that day I joined in a service which I have never forgotten. From that time everything was different with me. I was a changed man, and now I love the Saviour with my whole heart, and I know that I shall go to heaven, and rejoice in the thought."

If reader, this soldier had come into your house, would he have found the Saviour with you? Is your light standing in a candle-stick or under a bushel?—*Bible Treasury.*

### I. H. S.

The letters I. H. S. so conspicuously appended to different portions of Catholic churches, are said to have been designed by St. Bernardine of Siena, to denote the name and mission of the Savior. They are to be found in a circle above the principal door of the Franciscan Church of the Holy Cross, (Santa Croce,) in Florence, and are said to have been put there by the saint on the termination of the plague of 1347, after which they were commonly introduced into churches. The letters have assigned to them the signification:—

Jesus hominum Salvator—Jesus the Savior of men.

In hoc salus—In him is salvation.

A maker of playing-cards, which, like missals, were illuminated in those times, was one day remonstrated with by St. Bernardine, upon the sin-

fulness of his business. The card-maker pleaded the needs of his family. "Well, I will help you," said the saint, and he wrote the letters I. H. S., which he advised the card-maker to paint and gild. The new card "took," and the saint himself travelled about the country as a poster of these little sacred handbills of the Church.

### Parson Surely's Experiment.

A SKETCH FOR WEATHER GRUMBLERS.

The small parish at Fallowdale had been, for some time without a pastor. The members were nearly all farmers, and they did not have much money to bestow upon the support of a clergyman; yet they were willing to pay for anything that could promise them any due return of good. In course of time it happened that the Rev. Abraham Surely visited Fallowdale, and as a Sabbath passed during his sojourn, he held a meeting in the small church. The people were pleased with his preaching, and some of them proposed inviting him to remain with them, and take charge of their spiritual welfare.

Upon the merits of this proposition there was a long discussion. Parson Surely had signified his willingness to take a permanent residence at Fallowdale, but the members of the parish could not so readily agree to hire him.

"I don't see the use of hiring a parson," said Mr. Sharp, an old farmer of the place. "He can do us no good. A parson can't learn me anything."

To this it was answered, that stated religious meetings would be of great benefit to some of the younger people, and also a source of good to all.

"I don't know about that. I've heard tell of a parson that could pray for rain, and have it come at any time. Now, if we could hit upon such a parson as that, I would go in for hiring him."

This opened a new idea to the unsophisticated minds of Fallowdale. The farmers often suffered from long droughts, and after arguing a while longer, they agreed to hire Parson Surely, on the condition that he should give them rain whenever they wished for it, and, on the other hand, that he would also give them fair weather when required.

Deacons Smith and Townsend were deputed to make this arrangement known to the parson, and the people remained in the church while the messengers went upon their errand.

When the deacons returned, Mr. Surely accompanied them. He smiled as he entered the church, and with a bow he saluted the people there assembled.

"Well, my friends," he said, as he ascended the platform in front of the desk, "I have heard your request to me, and, strange as it may appear, I have come to accept your proposal; but I do it only on one condition, and that is, that your request for a change of weather must be unanimous."

This appeared very reasonable, since every member of the parish had a deep interest in the farming business, and ere long it was arranged that Mr. Surely should become the pastor, and that he should give the people rain when they wanted it.

When Mr. Surely returned to his lodgings, his wife was utterly astounded on learning the nature of the contract her husband had entered into; but the pastor smiled as he bade her wait for the result.

"But you know you cannot make it rain," persisted Mrs. Surely; "and you know, too, that the farmers here will be wanting rain very often when there is none for them. You will be disgraced."

"I will teach them a lesson," returned the pastor.

"Ay, that you cannot be as good as your word; and when you have taught it to them, they will turn you off."

"We shall see," was Mr. Surely's reply, and he took up a book and commenced reading.

Time flew on, and the hot days of midsummer were at hand. For three weeks it had not rained, and the young corn was beginning to curl up beneath the effects of the drought. In this extremity the people bethought themselves of the promise of their pastor, and hastened to him.

"Come," said Sharp, whose hilly farm was

suffering severely, "we want rain. You remember your promise."

"Certainly," returned Mr. Surely. If you call for a meeting of the members of the parish, I will be with them this evening."

With this the applicants were perfectly satisfied, and forthwith they hasten to call the flock together.

"Now, you'll see the hour of your disgrace," said Mrs. Surely, after the visitors had gone. "Oh, I am sorry you ever undertook to deceive them so."

"I did not deceive them."

"Yes, you surely did."

"We shall see."

"So we shall see," added the lady.

The hour of the meeting came round, and Parson Surely met his people at the church. They were all there—some anxious, the remainder curious.

"Now, my friends," said the pastor, arising upon the platform, "I have come to hear your request. What is it?"

"We want rain," bluntly spoke Farmer Sharp; "and you know you promised to give it to us."

"Ay—rain—rain," repeated half a dozen voices.

"Very well. Now, when do you want to have it?"

"To night. Let it rain all night," said Sharp, to which several others immediately assented.

"No, no, not to night," cried Deacon Smith. "I have six or seven tons of well-made hay in the field, and I would not have it wet for anything."

"So I have hay out," added Mr. Peck. "We won't have it rain to-night."

"Then let it be to-morrow."

"It will take me all day to-morrow to get my hay in," said Smith.

Thus the objections come up for the two succeeding days, and at length, by way of compromise Mr. Sharp proposed that they should have rain in just four days.

"For," said he, "by that time all the hay which is now cut can be got in, and we need not cut any—"

"Stop, stop," uttered Mrs. Sharp, pulling her worthy husband by the sleeve. "That is the day we have set to go to Snowhill. It mustn't rain then."

This was law for Mr. Sharp, so he proposed that the rain should come in one week, and then set down.

But this would not do. "If we can't have rain before then, we'd better not have it at all," said they.

In short, the meeting resulted in just no conclusion at all, for the good people found it utterly impossible to agree upon a time when it should rain.

"Until you can make up your minds on this point," said the pastor, as he was about leaving the church, "we must all trust in the Lord."

And after this the people followed him from the church.

Both Deacon Smith and Mr. Peck got their hay safely in; but on the day Mr. Sharp was to have started for Snowhill, it began to rain in good earnest. Mr. Sharp lost his visit, but he met the disappointment with good grace; for his crops smiled at the rain.

Ere another month had passed by, another meeting was called for a petition for rain, but with the same result as before. Many of the people had their muck to dig, and rain would prevent them. Some wanted it immediately—some in one, some in two, and some in three days, while other parishioners wanted to put it off longer. So Mr. Surely had no occasion to call for rain.

One year rolled by, and up to that time the people of Fallowdale had never once been able to agree upon the exact kind of weather they would have, and the result was that they began to open their eyes to the fact this world would be a strange place if its inhabitants should govern it.

On the last sabbath in the 1st year of Mr. Surely's settlement at Fallowdale, he offered to break up his connection with the parish; but the people would not listen to it. They had become ac-



tached to him and the meeting, and they wished him to stay.

"But I can no longer rest under our former contract with regard to the weather," said the pastor.

"Nor do we wish you to," returned Sharp. "Only preach to us, and teach us and our children how to live, and help us to be social, contented, and happy."

"And," added the pastor, while a tear of pride stood in his eye, "all things above our proper sphere we will leave with God, for 'he doeth all things well.'"

### Fourteen Wonders of the World.

The seven wonders of the old world were: 1st the Egyptian Pyramids. The largest of these is 693 feet square and 460 feet high, and its base covers 11 1-2 acres of ground. 2d, the Mausoleum, erected to Mausolus, king of Caria, by his widow, Artemisia. It was 63 feet long and 35 feet high. 3d, the Temple of Diana, at Ephesus. This was 425 feet in length and 220 feet in breadth. 4th, the walls and Hanging Gardens of Babylon. These walls are stated by Herodotus, to have been 87 feet thick, 350 feet high, and 60 miles in length; and the statement is deemed credible by modern antiquarians. 5th, the Colossus of Rhodes. This was a brazen statue of Apollo, 105 feet in height, standing at the mouth of the harbor of Rhodes. 6th, the statue of Jupiter Olympus, at Athens, which was made of ivory and gold, and was wonderful for its beauty rather than for its size. 7th, the Pharos of Ptolemy Philadelphus. This was a light-house, 500 feet high, on the island of Pharos at Alexandria, in Egypt. A fire of wool was kept burning on its summit during the night, to guide ships to the harbor.

The seven wonders of the modern world are: The Art of Printing; Optical Instruments, such as the Telescope and Microscope; Gunpowder; the Steam Engine; Labor-saving Machinery; the Electric Telegraph and Photograph.



## ADVENT HERALD.

BOSTON, NOVEMBER 9, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### Exposition of Daniel's Prophecy.

#### CHAPTER VII.

#### THE EPOCH OF THE PAPAL SUPREMACY.

MARTIN LUTHER, the celebrated German reformer, born 1483 and deceased 1546, is cited by Mr. Bengel as reckoning this period in a similar manner, but beginning somewhat earlier. In a letter written to J. F. Reuss in 1723 Mr. Bengel says:

"It was with great pleasure I lately noticed Luther's remark upon Rev. 13: 18; for I find that he, too, interpreted the number of the Beast as denoting six hundred and sixty six years as the period of the Papal temporal dominion; only, according to him, that period commenced under Hildebrand in A. D. 1013." *Memoir of Bengel*, p. 284.

Rev. E. B. Elliott, also, in referring to the views of Luther respecting the epoch of the consummation, remarks:

"After saying, 'I cannot define this prophecy, a

time, times, and half a time,' he throws out the idea (a fancied one) that, probably, its secondary application to Antichrist (the primary being to Antiochus Epiphanes) might be on the scale of a time equalling the thirty years of our Lord's life: in which case, three and one half times would equal one hundred and five years; and, reckoned from the Turks' taking of Constantinople (the Turks being the Eastern Antichrist), end at A. D. 1558. 'God knoweth' (1st. ch. xiii. (ii. 5, 243). Another idea he threw out was, that perhaps the Apocalyptic number of the beast, 666, might mean the number of years of established Papal power; which measured from the time of Charlemagne, would come nearly down to the Reformation. (ii. 12.)

Of the year 1836 the editor of the *Investigator*, in his "Introductory Observations to vol. 5," published in that year, on p. 5, remarked:

"There are however circumstances which must create a considerable and particular interest in the minds of some, as regards the year on which we are now entering. Many have declared it to be the year in which great events shall come to pass. Bengelius, an eminent German expositor, has placed the beginning of the millennial reign of Christ in 1836. John Wesley, in his exposition of the New Testament, brings to an end the time, times and a half a time of the Beast in 1836, and likewise the 'little season' in which Satan rages with great wrath; though Wesley appears to be only a follower of Bengelius. The Rev. W. A. Holmes, Chancellor of Cashel (London 1833) terminates in 1836 five different important epochs: and proceeds on principles quite independent of Bengelius, and apparently is unconscious of the views of that writer. Mr. Wolf likewise, the eminent Jewish Missionary, discovered a singular tradition among the Derrieshes of Persia, respecting an expectation of the coming of Christ in 1836. In answer to a question put to one of this class, when he was at Meshed in 1831, the following short dialogue took place:

J. Wolf. Why dost thou not speak?

Derrieh. After the religion of Jesus shall be manifested, then I shall speak.

J. W. When shall this be?

Derrieh. After that Jesus shall have been upon earth as you now are.

J. W. When shall he appear?

Derrieh. Five years hence.

J. W. What shall then happen?

Derrieh. In a melodious voice, Thousand hearts shall then be one, The Lamb and the Wolf shall together lie down, And Jesus shall lay down his life.

"We candidly confess that we ourselves place no great reliance on these computations."

The editor adds in a note:

"Prophecy is not, in any shape, popular on the continent; but almost all those who do attend to it, are followers of Bengelius. A great number of persons of this description emigrated from the Kingdom of Württemberg in 1818, under the impression that the great judgments were about to fall on Germany. They settled at Milosha, near Ekatermas-ton, and in other places in the east of Russia. We are informed that there are several thousands now existing at this place only, who have recently been visited by a Missionary of the London Society for promoting the conversion of the Jew, and that there are seven congregations of them also of Georgia, all of which are waiting in lively expectation of the Lord's advent in 1836." *Investigator*, v. 5, p. 5.

WM. CUNNINGHAM, Esq. of Scotland, also published a volume to show that the year 1836 was "The end of a great astronomical cycle."

Of the foregoing, comprising the opinion of more than eighty writers, who begin and end this period at more than forty different epochs, it will be noticed that more than three fourths of these are favored, each, by only a single writer; and there has little or nothing come down from those writings to show the arguments relied on for such conclusions. Of the remaining epochs, five are advocated by only two writers each—leaving only three prominent epochs, viz. 533, 538, and 606. The two first of these are virtually sustained by the same arguments; and it would appear, that the judgment of able and judicious expositors is about equally between the dates of 533-8, and 606 which reduces the issue to a comparatively small compass. Having given our reasons for the dates which seem to us more clearly marked our readers will judge between those, and others indicated. A lesson to be learned from this multiplicity of views, we conceive to be, that God would have men modest in their expressions of confidence respecting given epochs. When an English writer remarks, that, "For humility of mind, acuteness of discrimination, extent of Biblical learning, and impartial diligence of research, the celebrated Mr. Mede stands pre-eminently distinguished," (*First Resurrection*, p. 22, lit. v. 4.) he names qualifications for Biblical investigation in

their proper order—the last three of which are seldom found unattended by the first.

Thus Mr. Crowley said: "We have no right to determine strictly in matters future, and of this high import; a few years further may make no interval in the eye of Providence; and we may probably be left, like the disciples, to discover the time by that evidence of events which supplies its knowledge only to Christian humility and eludes the haughty vision of the wisdom of this 'haughty world.'" *Apoc.* p. 295.

Dr. Goodwin remarked: "This general caution must be taken in, That in these computations a mistake of a few years may fall out, and the event fall out sooner or later than the time conjectured."—*Com. on Rev.* p. 182. And on p. 190, "Let an indefinite warning that these things are approaching, and we within the reach of them, suffice for to move us to prepare for them; which is the only use of knowing them. It may be said of these things, as of the day of death: The day and year of these great matters are hid from us, that so each day and year we may be found ready, whenever they shall come upon us; as in this age wherein we live, they are likely to do so."

Mr. Bickersteth modestly says: "In the author's view the most probable period is that of the 533," (*Guide* p. 112); but he "would be far from dogmatizing on such dates," (*Ib.* p. 219). He elsewhere writes: "When shall these things take place? The precise time is yet hidden from us; but the 'signs of the times' are to be discerned, and the approach of the time may be expected to be known, as was the time of the first advent to Simeon, Anna and others." *Chron. Prop.*

"Great humility is essential in all Scriptural studies: 'The meek will be guide in judgment, the meek will be teach his way.'"

"Spiritual docility and sobriety agree well with each other."

"Desire for Christ's coming is the very spirit of every Christian who truly loves him. The last sound of the church in the book of God, in reply to the promised quick coming of our Saviour, is, 'Even so, come, Lord Jesus.' The last note in the richest expressions of love to Christ abounding in the book of Canticles is, 'Make haste, my beloved, and be thou like to a roe or a young hart upon the mountains of spices.' The prayer our Lord himself has taught us ever to use is, 'Thy kingdom come.' If we love our Saviour we must long to behold him. If now seeing him by faith, we rejoice with joy unspeakable, how infinitely desirable must it be to see him as he is, and dwell with him forever!"

An instance of great positiveness on the part of Bishop Lloyd, the Bishop of Worcester, is thus alluded to by Bishop Newton—not in respect to the epoch of the end, but in reference to the supremacy of the Turk. Bishop Newton says:

"It is a memorable thing, that Bishop Burnet relates, (*Hist. of his Own Times* v. 2, p. 204) of his friend the most learned Bishop of Worcester. He says that that excellent person was employed above twenty years in studying the Revelation with an amazing diligence and exactness, and that he had foretold and proved from the Revelation the peace made between the Turk and the Emperor in the year 1698 long before it was made, and that after this he said the time of the Turks hurting the papal Christians was at an end: and he was so positive in this, that he consented that all his schemes should be laid aside, if ever the Turk engaged in any new war with them. But it is very well known, that the Turk and the Emperor have engaged in a new war since that time; so that by his own consent all his scheme is to be laid aside. If so great a master of learning, so nice a critic in chronology and history, one who perhaps understood the prophetic writings better than any man of his time, was so grossly mistaken in the most positive of his calculations, it may serve at least as an admonition to others of inferior abilities." Bishop Newton's *Dis. of Prop.* p. 440.

In a note to this, Bishop Newton adds: "Upon reflection I think it not impossible that Bishop Burnet might mistake Bishop's Lloyd's meaning. If he said indeed, that the Turks would never engage in a new war with the papal Christians, he was plainly in the wrong. If he said only that the Turks would no more hurt the papal Christians, would no more subvert any Christian state or potentate, he was probably in the right: the prophet seemeth to intimate the same thing, and the event hitherto confirms it."

Sir Isaac Newton remarks of the book of Revelation that, "The folly of interpreters has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy into contempt. The design of God was much otherwise." *Observations on the Apoc.* ch. 1.

And Bishop Newton admonishes us to "confine

ourselves to the rules of just criticism, and not indulge lawless and extravagant fancies; but to be content with sober and genuine interpretation, and not pretend to be prophets, nor to presume to be wise above what is written." *Dis.* p. 441.

To be cautious and considerate in the interpretation of prophecy, is not incompatible with its diligent study, nor with a thorough application of its teachings. And, as a general thing confidence in the soundness of any one's views, may be proportioned to the modesty with which he unfolds them—the same as his skill for accurate investigation, is manifest in the clearness and harmony of his unfoldings.

Another lesson to be learned from the diversity of prophetic interpretation, is that any one's view respecting time or event in the future, should be regarded and put forth as an opinion, and not as doctrine. And as the wisest and most studious have thus differed, men should be permitted honestly to differ,—each one giving his own view in the fear of God, and without impugning the motives of those who differ.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." v. 26.

The judgment session, here referred to, is, doubtless, that of the Ancient of days brought to view in vs. 9-11. There is adjudicated, the great words spoken by the "little horn" against the saints of the Most High, his war against and temporary triumph over them, and his efforts to change times and laws; and because of these the beast,—all the ten horns of which conspired together in support of the little horn—was slain and his body given to the burning flame.

"His dominion," here spoken of, is evidently that of the fourth beast, however exercised,—whether in its unity, or divided sovereignty, or as wielded by the Papal hierarchy—in distinction from, and in contrast with the previous beasts. Their dominion had been taken away from each, actively at successive epochs, without making a full end of the nations which those beasts severally symbolized. In contrast with the prolongation of their lives on their loss of the supremacy, a full end is made of the fourth beast when deprived of its dominion. This is shown, not only by the symbolized casting of its body to the burning flame, but the phrase, "shall take away his dominion to consume and to destroy it unto the end," signifies that it is taken away totally and finally, by the destruction and consumption of the beast.

As before shown, the end of the fourth beast, by its consignment to the burning flame, is doubtless synchronous with the end of the previous beasts; whose lives, though not their dominion, were prolonged. And, all the beasts ceasing then to exist, the nations symbolized by them no longer have a name or a place on earth. So that the time will then have come that was spoken of by our Lord, when "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."

### Bible Questions and Answers.

The interrogative is a forcible form of address, and is used, not only to solicit information, but to affirm or deny with emphasis.

An affirmative interrogation may usually be distinguished from a negative, by the use of the word *not*. With that word, a question to which no answer is required is ordinarily equivalent to a direct affirmation; and without that, it is a denial. Thus, to enquire, "Is not thy wickedness great?" (*Job* 22: 5) is to affirm that it is so; and to ask "Canst thou bind the unicorn with his bands in the furrow?" (*Job* 39: 10) is to deny that he can be thus bound.

There are questions in the scriptures of momentous import; some of which are addressed to individuals, and others to the race collectively. Large numbers of these have no answers annexed, and need none—they being equivalent to direct assertions or denials; but there are many questions recorded in the Bible to which answers are there given, often in immediate connection. A collection of such, arranged and classified according to subjects, might not inappropriately be denominated A Bible Catechism.

Without attempting any particular arrangement, and without being at all times limited to the Bible phraseology, the following are some of these.

1. What answer did Eve give to the interrogation of the serpent, the first recorded question put to any one of our race,—when he said, "Yea, hath God said, ye shall not eat of every tree of the garden?"

Ans. "The woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die." *Gen.* 3: 1-3.

2. What said Adam, when—having eaten of the



forbidden tree, and hiding from the presence of the Lord.—God called him and said, "Where art thou?"

Ans. "He said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen. 3: 9, 10.

3. What did Adam reply, when God said, "Who told thee that thou wast naked? hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?"

Ans. "The man said, The woman whom thou gavest to be with me, She gave me of the tree, and I did eat," Gen. 3: 11, 12.

4. What reply did she make, when "the Lord God said unto the woman, What is this that thou hast done?"

Ans. "The woman said, The serpent beguiled me, and I did eat," Gen. 3: 13.

5. What was Cain's answer when having killed Abel, "the Lord said unto Cain, Where is Abel thy brother?"

Ans. "He said I know not, Am I my brother's keeper?" Gen. 4: 9.

6. What assurance did God give Abraham, when—having said to him in the land of Canaan, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it"—and he said, "Lord God, whereby shall I know that I shall inherit it?" Gen. 15: 7-8.

Ans. "God, willing more abundantly to show unto the heirs of promise, the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: whither the Forerunner is for us entered, even Jesus, made an High-priest for ever after the order of Melchisedec." Heb. 6: 17-20.

7. When about to destroy the cities of the plain, what testimony respecting the father of the faithful did the Lord give, when he said, "Shall I hide from Abraham that thing which I am about to do: seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

Ans. The Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which He hath spoken of him," Gen. 18: 17-19.

8. What did God reply, when "Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that are therein?"

Ans. "The Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake." And, "He said, I will not destroy it for ten's sake," Gen. 18: 23, 24, 26, 32.

9. What did Abraham reply, when God proved his faith by the command to offer his son Isaac and said, "Behold the fire and the wood; but where is the lamb for a burnt offering?"

Ans. "Abraham said, My son, God will provide himself a lamb for a burnt offering," Gen. 22: 7, 8.

10. What was Jacob's reply, when "Pharaoh said unto Jacob, How old art thou?"

Ans. "Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage," Gen. 47: 9.

11. What did the Lord add, when he enquired of Moses, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind?"

Ans. He added, "Have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say," Ex. 4: 11, 12.

12. What did the Lord command, when "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me; and they shall say unto me, What is His Name? what shall I say unto them?"

Ans. "God said unto Moses, I AM WHAT I AM: and He said Thus shalt thou say unto the children of Israel, I AM hath sent me unto you," Ex. 3: 13, 14.

13. What answer came from heaven when, "Miriam and Aaron spake against Moses," and "said, Hath the Lord indeed spoken only by Moses? hath He not also spoken by us?"

Ans. "The Lord heard it, and the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called

Aaron and Miriam: and they both came forth. And He said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses?" Num. 12: 1-8.

14. What assurance was given king Hezekiah, when on being promised recovery from his sickness, he asked the prophet Isaiah, "What shall be the sign that the Lord will heal me, and that I shall go up to the house of the Lord?"

Ans. "Isaiah said, This sign shalt thou have of the Lord that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz," 2 Kings 22: 8-11.

15. What said the Lord of the city of "No," when He inquired of Nineveh, which he was about to destroy, "And thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and whose wall was from the sea?"

Ans. "Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were the helpers. Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains," Nahum 3: 8-10.

16. "Is this your joyful city, whose antiquity is of ancient days?"

Ans. "Her own feet shall carry her afar off to sojourn," Isa. 23: 7. Also "Tyre shall be forgotten seventy years, according to the days of one king," v. 15.

17. "Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth?"

Ans. "The Lord of hosts hath purposed it to stain the pride of all glory, and to bring unto contempt all the honorable of the earth," Isa. 23: 8, 9.

18. "What shall be given unto thee? or what shall be done unto thee, thou false tongue?"

Ans. "Sharp arrows of the mighty, with coals of juniper," Psa. 120: 3, 4.

19. "What shall the man do that cometh after the king?"

Ans. "Even that which hath been already done," Eccl. 2: 12.

#### Slavery.

We are more and more of the opinion that Slavery will receive its death blow from the present rebellion. Gen. Sherman, who is in command of the immense naval expedition that sailed last week for some unknown service, was instructed by Secretary Cameron, that with regard to "persons held to service," he is to govern himself by the principles enunciated in his (the Secretary's) two letters to Gen. Butler on that subject; but he adds the rather important and sensible amplification, that the General is to avail himself of "the services of any persons, whether fugitives from labor or not, who may offer them to the National Government; you may employ such persons in such services, as they may be fitted for, either as ordinary employees, or, if special circumstances seem to require it, in any other capacity, with such organization, in squads, companies, or otherwise, as you deem most beneficial to the service. This, however, not to mean a general arming of them for military service." He adds—"You will assure all loyal masters that Congress will provide just compensation to them for the loss of the services of the persons so employed." No doubt of it.

The N. Y. Independent, in commenting on the above says:

"The recent order from the War Department to Gen. Sherman, commanding the Expedition to the Southern coast, does not indicate that the Government will permit any peculiar state laws concerning 'persons held to service' to embarrass its military operations, or to hinder for an hour the absolute conquest of the rebellion. Our conservative friends who think that the one thing to be conserved, will be likely to discover that what the Government has undertaken to conserve is not slavery, but liberty and the constitutional self-government of the people of the United States by the constitutional method of popular elections. The restoration of the Federal Constitution and of the acts of Congress and treaties made in conformity with it, as 'the supreme law of the land' throughout the seceded states, is the one work now to be done by military power; and no consideration of the damage that may hap-

pen to slavery in the conflict will be allowed to hinder the progress or limit the thoroughness of that work. If loyal citizens shall suffer loss by our military operations—if their houses or barns shall have been burned by our soldiers—if their horses shall have been taken for the public service—if their slaves shall have been emancipated—they may confidently appeal to the Government for a reasonable compensation. But the signs of the times are beginning to indicate conclusively what we are coming to. Slavery is created and upheld by state laws; and it does not seem likely that the Federal Government will officially assume the task of enforcing those peculiar laws, by purely military power, in rebel states. The idea that the Constitution of the United States was ordained and established for the purpose of nationalizing slavery, or of guaranteeing its perpetuity in half the Union at all hazards, belongs to a dispensation which passed away when the first gun was fired in the bombardment of Fort Sumpter."

#### Mothers, write to your Sons in the Army.

Knowing that many mothers, who read the Herald, have sons in the army, of whom, not unlikely, many may be unconverted, we would commend to such the following from the Christian Recorder:

Write in the fullness of a mother's heart. Write of a Saviour's love. Remind them of the tears that have been shed over them, and the prayers that have been offered up in their behalf. No one will be so likely to reach their consciences.

"Did you see my hand up, when you asked who wished to be remembered in prayer?" said a youthful soldier to the leader of a meeting, whom he had called aside.

"No, I did not observe you particularly."

"I was clear on the outside of the signs, but I raised my hand high as I could, for I want you to pray for me. When you spoke of our mothers, that they followed us with their prayers, my heart was touched. I know that my mother prays for me, and earnestly desires my conversion. I have a letter from her which I received to-day." Here he showed the letter, and the gentleman remarked that it had been exposed in some way and got wet. "No," said he, "it is wet with tears. She feels the deepest interest in me, and I desire to be a Christian. I wish you to pray for me."

That is the hold, mothers, you have upon your sons who have gone to the wars. Improve your opportunity. Write to them. Press upon their attention the great salvation. Remind them of the greater warfare in which they must take a part. Your letters will be read with tearful eyes. Your words will sink deep into the heart. Amid the temptations of the camp your counsels will come up as guardian angels. Your sons have gone from you but you hold them by a chord that may draw them to heaven.

#### The Cross and Crown.

While we delight to linger around the cross, and to point all to the atoning death of our adorable Saviour, we cannot be unmindful of the fact that his coming again in glory is uniformly presented in the Holy Scriptures as the hope of the Church of God.

We have been long satisfied that the Second Advent is pre-millennial, in other words, that Christ will come again before the millennium,—that there will be no golden age of universal righteousness and peace prior to his coming,—that iniquity will abound, and the love of many wax cold, till the end,—that the wheat and tares will grow together till the harvest,—that evil men and seducers will become worse and worse, deceiving and being deceived; and that as it was in the days of Noah and Lot so it will be at the coming of the Son of man.

We believe, too, that the present dispensation is nearing its close,—that a voice will soon emanate from the throne, saying, "It is done;" and Jesus will come in like manner as he was seen go into heaven! The fulfilment of prophecy, the advanced age of the world, and the signs of the times admonish us of this; and also of our duty to continue and increase our aid in swelling the note of warning which is being heard in all lands.

The reader may have stood by the Falls of Niagara. A short distance above the cataract the waters become very rapid,—hence that part of the mighty stream is called "The Rapids." So it seems to us that we are in the rapids of time: and the cataract of eternity is just before us! The eye of enlightened faith sees it; and the ear of faith hears its dreadful roar; and the voice of Wisdom says to all men everywhere, "Prepare to meet thy God!" "Be ye also ready, for in such an hour as ye think not the Son of man cometh." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

#### Millennial News.

Watch.—Stand upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven.

#### Severe Gale.

A violent gale commenced here in the night of Saturday last, accompanied by a heavy rain. It was very severe on the coast—the hardest gale experienced in Boston Bay for years—and one ship was wrecked in Boston Bay, resulting in the loss of 24 lives—13 passengers, and 11 of the crew.

Before noon on Sunday it again cleared off, quite mild and pleasant.

It is said this morning, Mon. Nov. 4, that no apprehensions are entertained of the safety of the fleet, which sailed for some unknown destination on Tuesday last. It is, however, too early to predict its entire safety.

WOOLEN MITTENS. An officer from West Point, who commands one of the finest regiments in the service, suggests that woollen mittens for the soldiers will be greatly needed when the cold weather begins. Will not all who can employ themselves in this way, help to furnish five hundred thousand pairs? They should be knit with one finger, to allow a free use of the first finger and thumb. It is said there were more soldiers disabled in the Crimean war from frost-bitten fingers than from any other one cause. [All newspapers please copy this.]

The Journal of Commerce publishes a private letter from Kentucky from which we extract the following impressive statements:

"Discord, strife and enmity pervade all ranks of society. They have entered the counting-room, the social circle, the family circle, the school-house, and the church: and where friendship and concord once existed, they have arrayed husband against wife, father against son, brother against brother, friend against friend. So universally is this the case throughout this State at present that the circle where disaffection does not exist forms an exception to the general rule. What will be the result of all this? Where or when it will end, God only knows. Truly, truly, we have fallen upon evil times."

FRIENDS AND FOES.—During the Peninsular War, an officer of artillery had just served a gun, with admirable precision, against a body of men posted in a wood to his left. When the Duke rode up, after turning his glass for a moment in the direction of the shot, he said, in his cool way, "Well aimed captain; but no more; they are our own 99th." This sad blunder has been repeated too often in the armies of Jesus. With what fatal frequency have great guns of the church, which might have battered down citadels of Satan, been misdirected against Christian brethren.

An extraordinary power of memory is noted in a Scottish newspaper, in the case of a son of a farmer named Gordon, living at Raunton. This young man remembers everything, even to days and hours, repeats whole sermons, cites any passage from Scripture without missing a word, and does other wonderful things with his phrenological organ of eventuality.

Rumors reach us of things being in a terrible state in Russia, and even the Russians themselves admit it. A superior officer not long since said, "I really do not know whether I shall get anything at all from my estates this year."

To-morrow.—Plutarch, in his Lives of the Ancients, relates of one Archias, that while he was rioting in the midst of his cups, a letter was delivered him, warning him of some one, who laid in wait for his life. The bearer of the letter desired him to read it immediately, because it was on serious business, and of the highest importance to him. "Oh," replied he, "I will think of serious things to-morrow." But that night he was slain.

It is stated that "Old Sharp," the celebrated maker of articles from the Shakespeare "mulberry-tree," of which as many were sold as would have taken almost a small forest to supply, used, when disposing of a curious article, to place his hand upon a piece of the real tree, which was affixed to his bench, and say, "I solemnly swear that I hold in my hand a portion of the tree which Shakespeare himself planted." This trick succeeded admirably, and old Sharp died very rich, but on his death-bed he confessed that he had deceived thousands.

Our lady readers will find, by turning to the third chapter of the book of Isaiah, and reading the 18th verse, that not only were hoops worn in those days by the daughters of Zion, but they were also an abomination in the sight of the Lord. To save them the trouble, however, of hunting it up, here is the verse:—"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon."



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as censuring the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. C. Churchill.

### The Northern States Fighting for Slavery.

Yes, it is even so. All the fighting that we have yet done, has been to sustain the Union, and bring back the seceding states. And whereas the Constitution of the United States, and the Fugitive Slave law of Sept. 18, 1850—together with other acts, passed at various times—recognize slavery; and by those laws we are made the abettors and defenders of slavery. Hence in fighting to restore the Union and maintain the laws, we are fighting for slavery, to sustain it where it now exists. And the Southern confederacy is fighting us, to extend slavery into free territory and to enslave the free. Hence, virtually speaking, all the fighting that has yet been done has been to sustain slavery. May God open our eyes that we might see what we are doing. No wonder our arms are not successful. Hear what God said to the leader of his people, Josh. 7:10,—"And the Lord said unto Joshua, Get thee up;—wherefore liest thou upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also. . . . Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed. Neither will I be with you any more except ye destroy the accursed from among you. Up, sanctify the people," &c. Well might God have said thus unto us in the solemn fast of Sept. 26.—The accursed sin of slavery is among you. "Get thee up; wherefore liest thou upon thy face?" The accursed thing, slavery, is interwoven in your constitution, and codes. Sanctify the people, and wipe the accursed laws from all your statutes and acts. Neither will I be with you any more except ye destroy them from among you.

Let the people arise in their might, and sustain a Butler in his moving the confiscation act, and a Fremont in carrying that measure and putting it into execution. These two men have done more towards the suppression of this rebellion by these two acts, than all the rest, because they have struck at the very root—they have dared to do right. Let not our rulers tremble before traitors; but let them hang slavery, Haman-like, upon the gallows she has prepared for freedom, and then our country can smile in gladness. And we can pray God to bless our arms, and restore peace again to our beloved country; and every Christian would then be justifiable before God in taking up arms and fighting for liberty (instead of slavery, as we are now doing), and the smiles of heaven would beam upon us, and our happy country would then be an asylum for the oppressed, and the nursery of liberty, where tyranny and oppression could never come. May God speed the right. Amen.

CASTLE CHURCHILL.

New Hartford, Iowa.

The above opinion respecting the support of slavery, by our government, is not shared by impartial observers abroad. Mr. W. E. Foster, member of the British Parliament for Bradford, Eng., in a speech lately made in that body, took the view, and we think most justly, that "whether the Union was or was not restored, slavery had received what would be found to be its death-blow." He added:—

"Thus it was that the North and South came to be arrayed one against the other; but there was this difference, that whereas the South were fighting avowedly for the right to perpetuate and extend slavery, the avowed object of the North was simply the preservation of the Union. Therefore it was true that the South appeared in the contest to be more pro-slavery than did the North to be anti-slavery. But in reality the North were fighting against slavery as much as the South for it; for if the South succeeded they would establish a slave power such as he had described; if they failed, slavery would receive a blow from which it could not recover."

We think this conclusion cannot be controverted. For, most surely, resistance to an effort to extend slavery, cannot, we think, be logically construed into its support.

From Bro. A. Brown.

Bro. Bliss:—In your paper of Sept. 21st you speak of the "last Herald." Indeed, is the Herald finally suspended? or did you only speak on the principle by which the boy carried the fleeces of wool into the attic faster than his father sheared them? If when he boasted that he had accomplished the feat by carrying up a little sheep with the fleece on, the father had retorted that he intended to shear the next year's lambs, I fancy the boy would have been as badly nonplussed as I was at your remarks about your "last article on the period."

2. Although you profess never to cross a bridge until you come to it, yet you did allude several times to Dan. 12th and the periods therein, in the very article to which I especially referred—Herald, Aug. 31. Besides you have all along been commenting upon the 1260 days, and they occur in that chapter.

3. I do not find that Lowth\* in his commentary supposes anything about "three days" in Isa. 20, and Clarke only supposes their omission "possible." But so far from an omission Clarke shows that in the Septuagint and in MSS. Pachom "three years" are twice expressed. If Isaiah walked barefoot only three days as a sign of three years, the "years" have been associated with the captivity, or the thing signified; but they are on the contrary only connected with Isaiah himself. But your criticism shows that when a theory is involved it must be sustained even at the expense of an imputation upon the integrity of God's word.

4. If I confound dynasties and personal reigns with kingdoms, so do you and so does inspiration. You say a king in symbolic scriptures means a kingdom. The little horn is a kingdom, then, and, as you say, is Papacy. But is not Papacy a dynasty? The seven heads are seven kings, kingdoms; but are they more than dynasties? The Babylonian empire and dynasty were identical in power and duration. The leopard, Dan. 7, you believe represented Alexander's empire, but I believe represented Napoleon's. In either case, a personal reign and a kingdom are confounded. This is unequivocally so in the explanation of the rough goat, 8:21, which is said to represent the king of Grecia, no more than Alexander's reign can be embraced; for subsequent history is indicated by four other kingdoms. v. 22.

Yours ever,

A. BROWN.

\* Perhaps you examined only Bishop Lowth's commentary. Our reference was to Wm. Lowth—the father, we believe, of the bishop. Ed.

From Bro. J. Croffut.

Dear Bro. Bliss:—Perhaps my Advent brethren are wondering what has become of Bro. Croffut. Well, they ought to be informed. I am at home in Brooklyn, L. I., and can be found at all times at 253 Bridge st. I am almost entirely confined to the house, and have been so for more than four months past, part of the time in great distress from a very bad foot and ankle, which has seemed to threaten my life; and I feel very sensibly its effects, both physically and mentally. I have taken counsel, and have done many things without being benefited. In its beginning I committed myself into the hands of the Great Physician, confiding in his mercy and power to heal me. I am somewhat better at present. To God be all the glory and praise in Christ Jesus my Saviour. I am still strong in the faith of the certain nearness of redemption, when the glory of God shall fill the whole earth, and Jesus shall reign King of kings and Lord of lords; and altho' I am now lame I shall then "leap as an hart," and be free from sickness, pain, and sorrow. O happy day! Come, Lord Jesus! come quickly! I long for the blessed time, and I am cheered with the prospect that it will not be long ere mortality shall put on immortality, and joy and praise take the place of sorrow and mourning. It seems to me that many of my brethren and sisters manifest more joy at the present time than they have at any time for some years past. May be it is because my own joy is increased. But I am pained for the lukewarmness and coldness of some, who used to have warm hearts and joyful hopes, but who now feel that they have backslidden and have lost their first love. Some of this class are now in despair, and cherish the insinuations of Satan, that they are irretrievably lost! O friends! if any of you in such a case see this epistle, let me conjure you to "resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you." Peter denied the Lord with an oath, but Peter found mercy. Have you done worse than Peter? Paul, with all the light and learning of his day, and with a full knowledge of the Scriptures, persecuted the innocent unto death, yet he found pardon and peace in Jesus. Is your sin greater than his? And even if you are deeper in sin than they were, you may still have pardon if you will. You have not trodden under

foot the Son of God, nor crucified him again and put him to an open flame, nor counted the blood wherewith you were sanctified an unholy thing, nor done despite to (been malicious against) the (Holy Spirit) Spirit of grace. Banish, then, this feeling of despair. You are looking for Jesus; you believe he is very soon coming in his kingdom. You do not deny this; but you have neglected your duties.—Turn, then, with humble penitence. Trust in Jesus, and though your sins be as scarlet, he can make them white as snow, and though they be red like crimson, they shall be as wool. Cast yourself upon his mercy, and he will take away your load of heaviness. He will remove your load of iniquity and give you peace, and restore to you the joys of his countenance. The way is open, and the invitation to you is come! Come then to Jesus, come! come! come! It grieves me that I am unable to labor in the great work of warning men of the fast-approaching crisis, and calling sinners to repentance. O that God would enable me to go forth again to declare his truth, and assist to arouse the slumbering, to alarm the careless, cheer the waiting, comfort the desponding, and urge all to the utmost to be in readiness to meet the blessed Saviour descending in all the glory of the heavens, with all the holy angels. True I do not feel competent for the work I desire, but I trust not myself; my trust is in God, who has helped me hitherto. O how wonderful are God's ways! How gracious and long-suffering! Praise him, O my soul, and all that is within me bless his holy Name. Brethren, remember in your prayers an afflicted, unworthy brother, who would gladly see you while in the flesh, were it God's will, but I hope soon to see you all glorified in the presence of Jesus, and join with the great multitude of the redeemed, in praise to God and the Lamb, to whom be all glory, power and dominion, forever and ever.

I am sorry the Herald is not more prized by the Christian community. If I could, I would joyfully assist in sustaining so valuable a paper; but about all I can do is to commend it as one of the best papers that I know of in all the earth, and I wish every one might read it, whatever else (beside the Bible) they might read. May God dispose the hearts of those who can, to contribute abundantly to its support, so that it may be free from embarrassment. Yours waiting in hope,

J. CROFFUT.

Brooklyn, Oct. 20, 1861.

From Bro. H. M. Beck.

Dear sir:—I think I cannot do without your paper. I have taken it ever since forty-three, with the exception of one year. The truth it advocates, is dear to me—dearer than all beside in this world. O that our blessed Lord may soon come and claim the kingdoms for his own—whose right it is to reign. The signs are gathering; and faster the day is dawning on a slumbering church and a wicked world. It will be as it was in the days of the flood and as in the days of Sodom. O alas for the world and our own distracted country! What a sad scene—brother arrayed against brother, at sword's points. Yours in hope of soon seeing the Lord come to take his dear ones home,

H. M. BECK.

Hamlin Grove, Iowa, Oct. 9, 1861.

From sister C. G. Grover.

Dear brother:—I am very desirous not only to see the Herald sustained, but also to aid the Millennial Association. The papers come regularly, and are eagerly looked for and read. I am pleased that the donations have been so liberal. I see names of many dear ones in the Herald who love the appearing of the Redeemer, whom I do not expect to see until I meet them in the glorious presence and society of the Lord himself. Those that have the means I trust will do what they can to sustain so valuable a paper, holding up your hands and comforting your heart.

The stirring events taking place in different parts of the world cause considerable excitement in Montrose, retired as we may seem to you. I think however there are but few who suppose them connected with the very near coming of Christ, though to us the signs the Saviour said would precede it already give notice that he is at the doors. I learn that the Pastor of the Presbyterian church here recently said in his pulpit, he believed the coming of Christ to be near; but I do not know that it is the sentiment of his congregation.

All my hope of eternal felicity is in the cross of Christ, and my glory before an ungodly world is in that atonement made by the blood of Jesus. Everything else loses its lustre when compared with His love. Your sister in Christ,

CATHARINE G. GROVER.

Montrose, Pa., Aug. 19, 1861.

From Bro. T. Brown.

Dear Bro. Bliss:—I feel thankful to the good Lord and the friends that the Herald has been sus-

tained up to the present time, and that I have had the benefit of reading it and of being encouraged and strengthened in my hope, by its contents, in this my lonely and insulated situation. It is the only Advent preaching I have had for the last eight years, apart from my Bible.

I beg the privilege of calling your attention to an idea I got from your article in the Herald of Feb. 4th, 1860, headed, The Throne of the Universe, in which you described the unlimited extent of the universe, and thought our Father's house embraced all, as proven by 2 K. 8:27, the entire universe being our Father's house, and the infinity of worlds its many mansions, the abodes of intelligent beings.—According to your premises, is not our earth one of the mansions in our Father's house, and the one that Jesus has gone away to prepare for his saints? See John 14:2, 3; and the way into the mansion, v. 6. If you by the above can get my idea, and it is correct, I hope you will give us a fuller explanation of the subject. I think it has much weight in correcting many of the popular errors of these last days, in establishing the doctrine of the renovation of our earth, and setting Christ on the throne of his father David—as brought to view in Luke 1:32, 33; at which time righteousness shall cover the face of the earth as the waters cover the great deep, and not till then. Yours as ever,

THOMAS BROWN.

McConnel's Grove, Ill., Oct. 10, 1861.

This earth we understand to be the place—the one mansion in the Father's house of many mansions, which our Saviour will prepare for his saints by its renovation,—thus redeeming the already purchased possession. And the way into this mansion, when recovered from all the disabilities of the fall, is only through Christ—by our putting on Christ here. May God enable you and us, dear brother, to enter that mansion of the redeemed by the new and living way.

Ed.

### Hymn for Exeter Tent-Meeting.

Air—O that beautiful world.  
Beneath this humble awning's shade,  
In nature's bower so soon to fade,  
Truth's impress deep within we've felt,  
From words that burn, and prayers that melt;  
We've met to present our songs of praise,  
At devotion's shrine, to the Ancient of Days;  
We've been refreshed from the dear old Book,  
And taught from the word for Christ to look.  
O that dear old Book.

No earthly honors lure us here,  
While we bid adieu to firesides dear,  
We will not seek our brows to twine  
With a fading wreath in a sickly clime;  
But we see the storm is near, and cry,  
"To the life-boat, mariner, fly, O fly."  
Soon the winds will rush and the hail descend;  
O then we shall need a heavenly Friend:  
O that heavenly Friend.

When next we meet this pilgrim band,  
'Twill be far away in the goodly land,  
The warfare closed—the work all done,  
We'll joyfully shout the "Harvest Home."  
Soon the graves will open—O rapture rare!  
We'll haste to welcome the loved ones there;  
Our offspring dear, immortal and fair,  
With sparkling eyes, will all be there.  
O they'll all be there.

Farewell, dear brethren, all farewell  
Till we meet in glory there to dwell;  
A little longer tears must flow,  
Then we'll bid adieu to scenes of woe:  
Soon Babylon the great must fall;  
Then time's great bell will quickly toll;  
And angels sent from heaven above  
Will bear us away to a home of love:  
O we are almost home.

### Married.

At Champlain, N. Y., September 19th, 1861, by Elder C. P. Dow, Mr. ROYAL CONVERSE, to Miss CLARISSA CHURCHILL, both of the above place.

In North Attleboro', Mass., Oct. 20, 1861, by Eld. C. Cunningham, Mr. MORTIMER A. GUILD, and Miss ANNIE L. FARNSWORTH, both of Wrentham.

The Turks build their temples open at the top, to show that God cannot be confined or circumscribed, but is in all places by his presence.

The younger Scipio said to a young soldier, showing him a fine buckler of which he was very proud, "It is a very fine buckler, indeed; but a Roman warrior ought to repose greater confidence in his right hand than in his left."

### OBITUARY.

DIED, in Saco, Feb. 24, 1861, Dr. BENJAMIN COLBY, aged 73 years, 8 mos.

Bro. Colby experienced religion in early life, when about 16 years of age. He was for many years one of the most prominent members of the Christian church in York, Maine, with which he stood connected until his death. He was ardently devoted to the cause of Christ, and many will long remember his Christian kindness and hospitality. He earl y



embraced the Advent doctrine, and has for many years been looking for the Saviour, and died in full confidence that Jesus would soon appear. He has left a wife and two sons, with a large circle of relatives and friends mourn his loss, but they mourn not as those who have no hope. He was persevering in life and triumphant in death. May the blessing of our Heavenly Father rest upon surviving friends and give them a happy meeting beyond the sorrows of earth.

I. HALEY.

DIED, of consumption, at his father's residence in St. Armands, JOHN QUINCY ADAMS, the son of John and Margaret TITTEMORE, May 30th, 1861, aged 34.

Under a complication of disorders, the subject of this notice had suffered for 20 years, without the consolation of the Christian's hope; but, wasted to a skeleton, and bereft of all earthly joy, during the last months of his weary life, he earnestly sought for the favor of God, and became so changed as to delight in singing and prayer, and finally went down to the grave in peace, in hope of a resurrection to life.

C. P. Dow.

Fell asleep in Jesus, July 26th, 1861, at Pigeon Hill, St. Armand, C. E., MARGARET EMBURY, consort of John TITTEMORE, aged 69 years and 5 mos.

Sister Tittmore was born in Prescott, C. W., and was the eldest granddaughter of Rev. Philip Embury, who formed the first Methodist class, in America, in New York city, in 1786. At the age of 18, she professed faith in Christ, and united with the Wesleyan Methodists, where she remained in church fellowship until 1845, when having heard the glad tidings of the kingdom of heaven at hand—Christ's final advent near—she fully embraced the truth thus unfolded to her view, and became a firm and decided Adventist, and left the Methodist church to unite with those who were looking for and loving Christ's appearing, which relation she maintained until her death. Four years since she suffered a shock of palsy, which paralyzed one side and rendered one-half of her person useless, which confined her at home, and deprived her of the privilege of attending meetings with her husband as before. Yet she did not falter in her onward journey to the land of promise—the land of rest. A second stroke of palsy consummated the work of death, and fully prepared her for the grave, where she waits the resurrection of the just. May the afflicted circle follow her as she followed Christ, and prepare to meet her, when, free from palsy and bright with glory, the fond mother and loving wife shall come from death's lone solitude to a land of life, where tears will never flow, nor farewell words be spoken.

A sermon was preached on the occasion of her funeral from Heb. 9:27, 8.

C. P. Dow.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disap-

pointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### A Volume for the Times.

#### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end." (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians, expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

#### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large, and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.



J. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for." J. V. HIMES.

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### AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Mr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land."—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families, also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Mer-

rimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

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Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

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"The Historical Prefigurations of the Kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the American Millennial Association, 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.



## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 9, 1861.

## I Cannot be Good.

"It is impossible! I have tried, and I cannot be good," cried little Anne, and she burst into tears.

Her aunt Grey, who entered the school-room just then, and heard her crying, approached her and said gently, "What has happened, my child? What is the cause of this great grief? Where is your mother; is she in the house?"

Anne's sobs redoubled at this question. "Oh no, aunt, mother is gone out with my sister. They are gone to take a walk, and I am left at home with the servant."

"My poor child," replied her aunt, "your mother must have been sorry not to take you out; but she surely had a good reason for thus punishing you?"

Anne hesitated a moment, and then repeated sadly, "Aunt, I cannot be good."

"How! you say that you cannot be good? Are you sure that you have a sincere desire, and do what would help you to become so?"

"Yes, I am sure I try, aunt; I wish to be good, for it is very sad to be always getting punished. Last night they sent me to bed an hour before my brothers and sisters went, and I said to myself, 'I will try to-morrow, and not do anything to deserve punishment.' But this morning, when getting up, I spoke in a naughty manner to the servant; I gave a slap to my brother, who was teasing me; and when my sister Henrietta spoke to me about my faults, I answered her that it was no business of hers. I came to breakfast very cross, fought with every one, and said my lesson very badly; so mother has deprived me of my pleasant walk this fine summer day. And, aunt, it is always the same. I am sorry for being wicked; I know that I should be happier if I was better, but I cannot." And the poor child began again to weep bitterly.

Mrs. Grey looked at her with pity, and said, "Don't you think, my child, that there are other reasons for wishing not to be wicked as well as the fear of punishment?"

"Yes, I know that there are, aunt. I grieve dear mother when I am bad, and she is pleased when her children are good. I tell myself of this also; and yet I am no better."

"And can you not think of any other reason for being good?" said her aunt.

Anne reflected a moment, and then said, "Yes, it is right to obey God."

"Without doubt, my dear child, this is the motive above all others that ought to induce you to enter upon a better life. Try to obey God; he who loves you better than even your father or mother can; he who has given you such kind parents, and who never ceases to bestow his good gifts upon you. Try and obey that blessed Saviour, who has been a little child like yourself, and who has left to little children, as well as to grown persons, an example that they should follow. We read in his word that he obeyed his parents in the days of his childhood; and his word says also that he was 'meek and lowly of heart' and so my Anne must also become meek and lowly of heart if she obey God."

"But, aunt, it is impossible; it seems as if there is something in me that prevents me from being good."

"This something, my child, is your bad heart, and while that remains unchanged all must be bad. You know the Bible says, 'A corrupt tree cannot bring forth good fruit.' But the Lord can change it, and he has promised to do so for all those who ask him in sincerity. You are fond of stories; would you like me to tell you one?"

"Oh yes, aunt," and the smile re-appeared upon the lips of Anne, who placed herself against her aunt's knee.

"You have not forgotten your cousin Theresa?" said Mrs. Grey, her eyes filling with tears, and her voice low and sad; for Theresa was her only child, and she had died of scarlet fever at the age of sixteen.

"Oh no, aunt. Though I was very young when my dear cousin died, I remember well how kind she always was to us, and how well she knew how to amuse us.

We often tormented her, but she was never impatient; every one loved Theresa. Oh, dear aunt, if I could be like her!" And the child put her arms round Mrs. Grey's neck, and kissed the poor mother, who was now weeping at the remembrance of her lost darling.

After a few moments of silence she began: "When Theresa was a very little girl she had some faults which troubled me greatly; she was violent, disobedient and passionate."

"Aunt, it is impossible."

"No, my child, it is quite true; Theresa, whom you knew so sweet, so gentle, so amiable to all, was, until she was six yrs. old, one of the most troublesome children I ever knew. I often spoke to her of her sins; she would weep, promise to improve, make good resolutions, and, like you, fall soon again into the same faults. I read with her the word of God, I spoke to her of the Saviour, and she often seemed to take pleasure in listening. Sometimes I thought I saw in her some serious impressions; then would come a temptation, the least difficulty in her lessons, and my poor Theresa would give way again to all her impatience and passion. I was very sad at seeing the faults of my dear child, and I ceased not to ask God to have pity on her, and change her heart. All at once I noticed a difference in Theresa's conduct, which delighted me."

"Many days passed without my having any fault to find with her. She was sweet-tempered, quiet, and seemed very anxious to please me. I, however, knew my child, and I dared not give myself up to the joy that filled my heart, for I feared this change would not last. One day Theresa came to me and said, 'Mamma, have you not been pleased with me for some days?'"

"Yes, my child, I have had every reason to be so, and I bless God for it, and pray to him to help you to persevere."

"Mamma," said she, "do you know how I try to be good?"

"No, my child," said I.

"When I feel inclined to be bold, I go into a corner, and I pray to God with all my heart to help me to be good, and then I can be."

"My dear Anne, the course of my Theresa's life proved the excellency of this way for being good. From that time she was what the word of God calls 'a new creature.' She never had a fit of passion, or disobedience; she was truly another child. I could not say all she became to her father and to me; I possessed in her at the same time a daughter and a friend. God has taken her from us very young, but we bless him for having given her to us, and we know that we have returned her to him."

"Dear child, would you not wish to do as Theresa did? would you not wish to seek with all your heart from the Lord the strength to conquer all your faults, and resist the sins which beset you? Ask, as Theresa did, and he will give to you as he did to her." Anne was much touched; she said little, but her aunt saw that she had received a good impression.

Mrs. Grey knelt with the child and asked God to bless Anne, and give her the new heart which she needed. When they rose, Anne threw herself on Mrs. Grey's neck and said to her in a trembling voice, "My dear aunt, if the Lord make me good as you have asked of him, perhaps I may be able to fill, in some degree, the place of your Theresa."

Jesus, Saviour, pity me:  
Hear me when I cry to thee;  
I've a very naughty heart,  
Full of sin in every part;  
I can never make it good;  
Wash me, wash me in thy blood.

Though I cannot cease from guilt,  
Thou canst cleanse me, and thou wilt;  
Since thy blood for sin was shed,  
Crowned with thorns thy blessed head,  
Thou who once didst suffer so,  
Ne'er wilt bid me from thee go:  
Jesus, thou wilt pity me;  
Save me when I cry to thee.

This account of the conversion of a child of 6 years old is true.

REMEMBER. A little boy was amusing himself with his playthings upon the Sabbath. "Edward," said his mother, "it is the sabbath day."

"Oh, is it?" said he; "I did not remember."

"That is the very command which God

has given us," said his mother: "'Remember the sabbath day, to keep it holy.'"

THE PRAYER OF FAITH. A little boy and his brother were lost in a Western forest. On giving an account of the circumstance after they were found, the little fellow said: "It grew dark, and I kneeled down and asked God to take care of little Johnny, and then went to sleep."

How touching! how simple! how sublime! That was true faith—that was genuine prayer. Devil himself did not exceed it when he said; "I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety." Perhaps the little boy learned his lesson of trust in God from the royal Psalmist.

MY DUTIES AS A SABBATH SCHOLAR. 1. I must remember the Lord's day, to keep it holy at home, and by the way, in the house of God, and in the school.

2. I must always be at school in good time.

3. I must learn my lessons perfectly, and repeat them distinctly.

4. I must be quiet, serious and attentive, during all the exercises.

5. I must be obedient and submissive to my parents and teachers.

6. I must be truthful, honest and obliging, to all those around me.

7. I must give my heart wholly to God, praying to him, and studying his word every day.

Unable, in my own strength, to perform all these duties, Lord Jesus, help me by thy grace; grant me the Holy Spirit, to lead and guide me, and bring me at last to heaven. Amen.

Young people should have a particular care of evil thoughts. O, the mischief they have done in the world! Bad thoughts come first, bad words follow after, and bad deeds bring up the rear. Strive against them; watch against them; pray against them. They prepare the way for the Enemy.

"Bad thought is a thief! he acts his part, Creeps through the window of the heart; And if he once his way can win, He lets a hundred others in."

Our Rest.

My feet are worn and weary with the march  
Over rough roads and up the steep hill side;  
O City of our God, I fain would see  
Thy pastures green where peaceful waters glide.

My hands are weary laboring, toiling on  
Day after day for perishable meat;  
O City of our God, I fain would rest,  
I sigh to gain thy glorious mercy seat.

My garments travel-worn and stained with dust,  
Oilt rent by briars and thorns that crowd my way,  
Would fain be made, O Lord, my righteousness,  
Spotless and white in thine unclouded ray.

My eyes are weary looking at the sin,  
Impiety and scorn upon the earth;  
O City of our God, within thy walls,  
All, all are clothed upon with the new birth.

My heart is weary of its own deep sin;  
Sinning, repeating, sinning still, alway;  
When shall my soul thy glorious presence feel,  
And find its guilt, dear Saviour, washed away?

Patience, poor soul; the Saviour's feet were worn,  
The Saviour's heart and hands were weary too,  
His garments stained, and travel-worn, and old,  
His sacred eyes blinded with tears for you!

Love thou the path of sorrow that he trod;  
Toil on, and wait in patience for thy rest.  
O City of our God, we soon shall see  
Thy glorious walls, home of the loved and blest.

APPOINTMENTS.

The Lord willing, S. Heath of Lunenburg, Mass., will preach in South Reading Nov. 17.

London Ridge, Sunday, Oct. 27th; West Alton, Friday, Nov. 8, at 10 o'clock A. M., and continue over the Sabbath. Will brethren remember this meeting, and do what they can in order to see the work of the Lord again revived in West Alton, "while it is called to-day."

T. M. PREBLE.

The Northern Illinois Conference of Adventists will hold their third quarterly meeting at Deer Park, in the Vermilionville meeting-house, commencing Thursday, Nov. 28, at 10 1/2 in the morning. Deer Park is in La Salle Co., on the direct road from Ottawa to Tonica, being about eight miles east of Tonica and about the same south west on the main route to Tonica. Those coming on the Central R.R. will stop at Tonica, and those coming on the Rock Island R.R. will stop at Ottawa. Again we invite all interested to come, preachers and people.

For signs there's no mistaking  
Proclaim Messiah near.

H. G. McCulloch, Sec'y of Conf.

Dear Bro. Bliss:—Will you kindly notice in the Advent Herald the following appointments for our State Missionary, O. R. Fassett? Thursday ev., Oct. 24th, at Bangor, Me., and continue over following Sabbath; Monday

evening, 28th, Ellenwood Corner, Tuesday and Wednesday evenings, 29th and 30th; North Searsport, Thursday evening, 31st; Lincolnville Centre, to continue over the following Sunday; 4th, 5th and 6th Nov., Monday, Tuesday and Wednesday evenings, at Rockport, where Dr. H. B. Eaton may appear; Thursday, 7th Nov., South Hope, and continue over following Sunday; and thus assist the cause, and oblige truly and fraternally yours,

THOMAS SMITH.

I have arranged to assist the brethren in Lawrence in a protracted meeting, to commence Wednesday evening, Nov. 13th, and continue as duty may dictate.

G. W. BURNHAM.

Wolfboro', N. H., Oct. 21, 1861.

The Lord willing, I will preach in Unity, N. H., as Br. May appoints, Sunday, Oct. 27th; in North Springfield, Vt., Sunday, Nov. 10th; on Dinsmore Hill, Sunday, Nov. 17th.

C. O. TOWNE.

MEETINGS IN BOSTON. I am holding a series of evening meetings all this week, in the Advent Chapel. We have some interest. Next sabbath, we are expecting a new minister, to commence his services with us. He will speak in the A. M. and evening, and I shall in the P. M. preach the funeral sermon of the late Dea. John Lang.

J. V. HINES.

Nov. 4, 1861.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm. R. House. You have already paid for the Herald to the middle of next March—to No. 1085; and by that time you may find yourself differently situated.

Thomas P. Hedrick. At the present moment we have no blank receipts. The \$2 sent by you, we have credited to Mrs. Phebe Sanders, from No. 967 to 1023—paying up to the first of January 1861.

J. M. Orrock. C. Libbey, after three more Nos., will owe \$2. We send no bill for the reason above. Have balanced the account sent you.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to:

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, NOV. 5, 1861.

Mrs. Joshua Mann, Randolph, Mass. .... 3.00

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by:

"A Friend of the cause" ..... \$10.00

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. .... 5.00

Stephen Sherwin, Grafton, Vt. .... 1.00

Martin L. Jackson, Milledgeburg, Ga. .... 2.00

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, NOV. 5, 1861.

The No. appended to each name is that of the Herald to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Wm Lowell 1086; J Shockley 1075; O Cunningham 1088  
E P Knight 1101, R T Price 1132, Aloina M Gibson 1090  
A Fuller 1057, S C Beckwith 1075, P A Palmer 1075, A Fox 1075, J E Hurd 1075, Sally Keazar 1078, W M Atwood 1069, T Ware 1089, Geo D Warren 1072—each \$1.  
Joshua Mann 1027, Wm M Page 1114, and \$3 for Bks sent Oct. 31; G Speck 997—\$3 due; Phebe Sanders 1023, A Lester 1127—each \$2.  
J Man 1118, \$2.26; J Matthews 1092, \$1.15.







let us hear the premonition of our blessed Lord. After speaking of the famines, pestilences, earthquakes, war and persecutions, he says, (Luke, 21, 25): "And upon the earth distress of nations with perplexity"; these words plainly indicate an unusual distress and perplexity among the nations, and, dear reader, we do not wish to predict, but rather to look at the present picture now presented by the so-called civilized nations. You have no doubt, asked in your own mind, what all these turmoils mean. For what a picture of anarchy, of rebellion and of massacres the world now presents, unequaled within the annals covered by the pages of history. Our own beloved land is not alone in its trouble; the most important countries in Europe, Asia and South America, are now sharing in the rebellions, massacres, and civil wars of the time. Says a Boston Journal, "The world is one vast camp, and the military power predominates." Indeed has not God a controversy with the nations? And from what follows in this prophecy may we not expect soon to see the blessed Lord coming in a cloud with power and great glory, for he says, (Luke, 21, 28.) "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

And it seems that the great Apostle of the Gentiles, the beloved Paul, saw our day when he says, (1st Tim. 4, 1.) "Now the spirit speaketh expressly that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils [demons]" This departure from the faith, which was to come in the last time according to the never-erring spirit, is now very apparent. No personal coming of the Lord, no resurrection of the dead, no day of judgment, no punishment of the wicked, are doctrines of devils [demons], received and taught by those who give heed to seducing spirits or spiritual mediums.

Again saith John, (Rev. 16, 13.) "I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils [demons] working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. "Behold I come as a thief," said the Lord. These spirits are represented as going forth under the sixth vial of wrath, a period to which the world has evidently come according to many learned writers on prophecy; and, indeed the world seems filled with spiritual manifestations, and doctrines of demons; Europe, Asia, Africa and America are alike infested with them, and all these anti-christian doctrines loudly proclaim the coming of the true Christ.

Hence considering the decline of Anti-christ, the waning of Mahomedanism, the prevalence of the doctrines of demons [Spiritualism], and the very remarkable perplexity and commotions among the nations, we can but hope soon to see the King in his beauty.

"They that love his appearing are to receive a crown of righteousness," (2d Tim. 4, 8.) Reader do you love his appearing? Is the prospect sweet to you? "They that look for him are to inherit salvation," (Heb. 9, 28.) Reader, are you looking for him? "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him! even so come Lord Jesus, and rescue thy weary bride."

But ah, dear reader, the judge is at the door! Prove thine own self, search thine heart. Art thou ready to settle accounts with thy judge? Hast thou given thine heart to Christ? Art thou reconciled to God? Are thy sins forgiven? Think not these questions are for thy friend, thy brother, or thy neighbor, but for thyself. Canst thou abide the day of his coming?

[Published by Messiah's Church, worshipping in the Baptist Chapel, Eleventh st., between Third and Fourth Avenues, N. Y.]

### "Fundamental Doctrines."

BY R. HUTCHINSON.

The question which now comes under consideration is of peculiar importance. It presents not only the temple of truth, but the inner tem-

ple, even the holiest of all, as "fundamental doctrines" may be called. Hence it becomes us to approach with fear and trembling, and to ask for the Holy Spirit, without whom nothing is wise or strong or good.

In mentioning what we regard as "fundamental doctrines" we do not of course undertake to say how far individuals may vary from these, and be the children of God, and be saved. We must leave that for the great day to determine.

That there is one God infinitely good and glorious, ever ready to bless all, and especially those who call upon him, is of course fundamental and vital, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" Heb. 11, 6.

I must embrace the Trinity among the fundamental doctrines of Christianity. By the Trinity is meant that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost,—or as it is expressed in the Litany of the Protestant Episcopal church,—"O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners." Though the word Trinity is not found in the Scriptures, it is convenient as expressive of a Scriptural doctrine. In the very opening of divine revelation it is plainly indicated. "In the beginning God created the heaven and the earth . . . and the Spirit of God moved upon the face of the waters . . . Let us make man in our image, after our likeness" Gen. 1, 1, 2, 26. The Redeemer says through Isaiah, "Come ye near unto me, hear ye this, I have not spoken in secret from the beginning; from the time that it was there am I: and now the Lord God, and his Spirit hath sent me," Isa. 48, 16, or as some render the passage, ("Spirit" as well as "me" being in the objective case) "now the Lord God hath sent me and his Spirit"—a prophecy which was fulfilled when the Son of God became incarnate, and the advent of the Holy Ghost took place on the day of Pentecost. After our Saviour's baptism, the Father is heard speaking from heaven, the Son is seen coming out of the water, and the Spirit is seen descending like a dove, and lighting upon him Matt. 3, 16, 17. The apostles were commanded to baptize "in the name of the Father, and the Son, and of the Holy Ghost," Matt. 28:19. Paul concludes one of his epistles by saying, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13, 14. John says, "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," 1 John 5, 7. These, though prominent proof texts, come very far short of exhausting the inspired testimony on the subject; but they must suffice. Thus while God is truly one in essence, he is distinguished by a threefold personality. And though we mortals cannot comprehend the mode of the divine existence, yet we can receive a fact relative to that existence, when that fact becomes a matter of revelation.

Brethren, we may still sing,

"Praise God from whom all blessings flow,  
Praise him all creatures here below;  
Praise him above ye heavenly host,  
Praise Father, Son, and Holy Ghost."

We regard the pre-existence of Christ, and his true divinity, as fundamental in the Christian scheme. These doctrines are of course, included in the doctrine of the Trinity, but it is needful to mention them separately. Some who profess and call themselves Christians think that our Saviour had no existence till he was conceived by the Holy Ghost, and born of the virgin. Others do not deny his pre-existence, but they do not believe it. It is not an article of faith with them. They say they doubt it,—that there is a mystery over the matter, and that it seems to them that he must have begun his existence with the Christian Era.

But we have not so learned Christ. John the Baptist says, "He that cometh after me is prepared before me," John 1:15. Now the birth of John was six months prior to that of Christ, therefore if Christ "was before" John, he must have had an existence independent of his humanity. Not only was he before John, but before Abraham. "Before Abraham was I am" John 8, 56. He existed in the beginning at the crea-

tion, and before all things: "In the beginning was the Word, and the word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" John 1:1-3. The Saviour said to the Father, "Thou lovedst me before the foundation of the world." "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," John 17: 5, 24. The prophet speaking of the one who was to be born in Bethlehem, says, "whose goings forth have been from of old, from everlasting," margin "from the days of eternity," being the literal rendering of the Hebrew, Micah 5:2.

Besides this, divine titles, divine attributes, divine works, and divine worship are, according to the Scriptures, ascribed to Christ. If so, those who really take the Bible as the rule of faith, can have no hesitation in saying with Thomas, "My Lord, and my God,"—or with the Father in addressing the Son, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the scepter of thy kingdom."

When, therefore, our Lord said, "My Father is greater than I," he could not have meant that the Father was superior as to nature, but as to situation:—he must have referred to that humble state to which himself had come in order that he might be our Mediator; for he became not only less than the Father, but "was made lower than the angels," margin, "a little while inferior to the angels" for the suffering of death, that he by the grace of God should taste death for every man. Heb. 2:9. The apostle tells the whole story on this subject when he affirms that Christ "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2, 6-11.

I must also mention the personality of the Holy Ghost. This too is included in the doctrine of the Trinity. By the personality of the Spirit is meant that he is not a mere influence, but a person, as much so as the Father or the Son. Personalities, personal attributes, and personal works are ascribed to the Holy Spirit. The disciples are to "baptize in the name of the Father, and of the Son, and of the Holy Ghost." We can hardly think that our Lord would give directions to baptize in the name of two persons, and an influence; and it would be strange if it was needful that Christ should go away that his influence might come.

"Glory be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen."

Another fundamental doctrine is the fallen state of man. By the fall of man is meant that God made man upright, but in violating the divine prohibition he fell,—became sinful and miserable.

"And ever since his fallen race,  
From age to age are void of grace,"

unless grace has been received through Christ. The Holy Ghost, who searcheth all things, says that "the heart is deceitful above all things and desperately wicked,"—that those who are now Christians were "dead in trespasses and sins,"—that they "were by nature the children of wrath, even as others,"—that ungodly man was "without strength" when Christ interposed,—that he was lost, wounded, sick, sore, sinking in the dark dismal waters of sin and woe, utterly unable to rescue himself. Hence the force of our Saviour's words, "The Son of man is come to seek, and to save that which was lost." "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." "Without me ye can do nothing." "No man can come to me, except the

Father which hath sent me draw him." Look at the following picture of fallen man as drawn by inspiration, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" Rom. 3, 10-18.

I fear that this dark subject is not dwelt upon as it ought to be. The wound is healed slightly, and therefore a great many profess to put on Christ, who have never been truly convinced of sin, and who have never prayed from a broken heart, "God be merciful to me a sinner." They know little of the spirituality and extent of the divine law, and of the exceeding sinfulness of sin,—they know little of that tender conscience which is

"Quick as the apple of an eye  
The slightest touch of sin to feel."

Hence there is a great amount of superficial piety.

Beloved brethren are we not in this respect defective in our teaching? Do not many of those who profess to look for the Lord need to be instructed in the plague of their own hearts? A venerable minister of our faith suggested this thought to me a few years ago. And though we may not be more guilty than others, yet we may profit by the suggestion.

Another fundamental doctrine, yea "vital to salvation, essential to understand, to believe, and propagate" is the atonement. We read that "the Word was made flesh,"—that "God was manifest in the flesh," that Christ "became obedient unto death, even the death of the cross," and that "he tasted death for every man." In what capacity did he thus lay down his life? Some say that it was merely as an example of patience; or as a martyr to seal the truth with his blood. But the Bible shows that he died as an atonement for sin. Some of its language is, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:5, 6. "Christ our passover is sacrificed for us" 1 Cor. 5:7. "Christ died for our sins according to the Scriptures" 1 Cor. 15:3. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:26, 28. "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit" 1 Pet. 3:18. "This is my blood of the new testament, which is shed for many for the remission of sins," Mat. 26:28. "We have redemption through his blood, the forgiveness of sins, according to the riches of his graces" Eph. 1:7. "The blood of Jesus Christ his son cleanseth us from all sin" 1 John 1:7. "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" Rev. 5:9, 10. In short the atonement pervades the entire system of revelation, so that to remove it would be to destroy the system. It would be like removing the sun from the solar system,—it would be like depriving the air we breathe of its oxygen; no poor sinner could live. Paul viewed the atonement in this light when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." And the poet echoed the voice of Holy Writ when he said,

"Could my tears forever flow,  
Could my zeal no languor know,  
These for sin could not atone,  
Thou must save and thou alone,  
In my hand no price I bring,  
Simply to the cross I cling."

(Concluded on p. 365.)



## THE RESTITUTION.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. 7:27.

The vision of the captive prophet being symbolic of a succession of human governments,—each of which in turn was to exercise supremacy over the surrounding nations, and the destruction of the last of these having been foretold,—the scenic representation closes with the advent of One like the Son of man, and the bestowal on Him of the dominion. In the new government, thus inaugurated, we find these characteristics:

1st. It is universal,—over the entire earth: "all people, nations and languages, should serve him," v. 14. It comprises "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," v. 27. The dominion, thus given to the Son, is not, therefore, over a limited section of the earth, nor in some distant region of space; but it is on the earth, and embraces its entire surface.

2d. It is to be eternal: Unlike the changing, transitory kingdoms, the rise and fall of which had been previously symbolized, "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," v. 44:—"Whose kingdom is an everlasting dominion," v. 27.—And,

3d. It is a holy kingdom: It is "given, to the people of the saints of the Most High," v. 27: "The saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever," v. 18.

For a kingdom thus to exist on the earth forever, its epoch must be subsequent to all the physical changes predicted of our planet. To have only holy human intelligences for its subjects, its period must be subsequent to the resurrection of the just.—And as this earth is destined to undergo a deluge of fire, according to 2 Pet. 3, in which the elements will melt with fervent heat, the eternal occupancy of it by a kingdom of saints will require that burning to be considered as not the final end of our planet, but as introductory to the eternal establishment upon it of the divine government. Our earth, therefore, is not to be annihilated, is not to disappear in the final conflagration like a taper burned to its socket; but is to re-emerge, phoenix-like, from its ashes, and re-appear in robes of beauty, such as it has not worn since sin marred its comeliness and trailed its glory in the dust.

This re-adjustment of our terrestrial sphere is the subject of frequent inspired predictions; and is variously denominated "the regeneration," "the restitution," "the world to come," "the redemption of the purchased possession," the "new heavens and new earth," &c.

That our world is a fallen one, that it is in a lapsed condition in respect to its original creation and purpose, is as clearly apparent from our every observation, as it is distinctly affirmed by inspiration:—

Amid scenes of surpassing beauty—of lofty mountains, hill-sides crowned with verdure, grass-covered plains, luxurious forests, fertile vales, broad rivers, majestic cataracts, laughing brooks, purling rills, waving harvests, grazing flocks, birds beautiful in plumage and song, glorious sunsets, an atmosphere of healthful sweetness, and a firmament thickly studded with the lamps of heaven—we behold the direst confusion and disorder. We see arid wastes which man cannot inhabit, rocky and barren cliffs which his foot can never scale, inhospitable regions sealed up in perpetual ice and snow, impenetrable marshes given over to desolation, belching volcanoes overwhelming fields and cities, deadly miasma, noxious beasts and insects, unwholesome vegetation, burning heat and piercing cold, the heavens oft overspread with blackness emitting lurid lightnings and deafening thunders and sweeping the earth with terrific tempests, and decay and death seizing on and consuming all that is fair and lovely. This world, therefore, is a world in ruins,—its present beauty and loveliness being only traces of its original condition surviving the fall; to show us what our earth once was, and what it would have continued to be, had not sin entered with its attendant curse.

This also harmonizes with the testimony of Inspiration. The earth was created faultless; for when its creation was complete, "God saw everything that he had made, and behold, it was very good," Gen. 1:31. And then "the morning stars sang together, and all the sons of God shouted for joy," Job 38:7. But when man swerved from his allegiance to his Maker, God said to him, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return," Gen. 3:17-19.

Thus we see that this earth was created a perfect orb, and that it was blighted with the curse. But was this blight always to continue, or to be our earth's final condition? Is there no hope of a restitution?—of a removal of the curse, with its attendant thorns, thistles and death?

Nature gives some slight encouragement, of a recovery from the fall, in the re-arrangements and re-adjustments that are continually progressing on a smaller scale. The sun sets, and rises again. The moon wanes and fades away, and then the new moon appears and increases to its full. The lights of heaven are veiled in dark clouds; and then these disappear, and the sun and stars again shine forth in all their glory. The raging tempest gives place to the bow of hope spanning the heavens. The seeds of plants, falling into the earth, spring up again in varied forms of vegetable life. Unsignificantly encase themselves in tombs and seem to die; but they re-appear winged insects sporting in plumage of varied beauty. And though the leaves fall from the trees, the flowers disappear from the earth, the songs of birds be hushed in the silence of winter, and snow and ice seal up the face of nature, it is only for a time; for soon, "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell," Cant. 2:11-13.

These minor changes and transformations, if not premonitory, show at least the possibility that the winter of our globe may, also, in due time pass away, to be followed by eternal spring, covering its entire surface with perpetual verdure, and removing from it all the disabilities of the fall. We are not, however, left to rely merely on inferences drawn from the changes of nature, nor to rest our faith on what is only possible, or even probable. Inspiration often alludes to a glorious future in respect to our earth; and its predictions are of such a nature, and are expressed in such unequivocal phraseology, that there seems no necessity for questioning their import, or for doubting that its course will be ultimately removed.

Instead, therefore, of desert wastes and arid plains, it is revealed that "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency

of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God," Isa. 35:1, 2. "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass with reeds and rushes," *Ib.* vs. 6, 7. "I will plant in the wilderness," saith the Lord, "the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it," Isa. 41:19, 20. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off," Isa. 55:12, 13. "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off," Isa. 33:17. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity," *Ib.* v. 34. "And He will destroy in this mountain the lace of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it," Isa. 25:7, 8. One Seraph "cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory," Isa. 6:3. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11:9. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead," Isa. 26:19. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. 35:10. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious," Isa. 60:13. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders. . . . Thy people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified," *Ib.* vs. 18-21. "For, behold, I create a new heaven and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days," Isa. 65:17-20. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain," Isa. 66:22. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more," Jer. 31:34. "As truly as I live, all the earth shall be filled with the glory of the Lord," Num. 14:21.

Such are some of the many predictions,—the text and context of which show this earth to be their subject,—in which exemption from sickness, recovery from the tomb, the restoration of the earth, and the unending duration of a new order of things are clearly foretold; and they evidently synchronize with the time when "the kingdom under the whole heaven," shall be given to the saints of the Most High for ever.

Those declarations of the Old, run parallel with the teachings of our Lord and his apostles, in the New Testament. "Blessed are the meek," said the Savior, "for they shall inherit the earth," Matt. 5:5. The common interpretation of this passage—making its fulfillment during our present condition of toil and suffering,—would not be allowed for a moment in respect to the parallel promises, to the poor in spirit, to those who mourn, to those who hunger and thirst after righteousness, to the merciful, to the pure in heart, and the peacemakers. The promises to these are admitted to point to the glorious future; and why not also that to the meek?—which must as much include all the meek as do the other promises all the subjects of their several benedictions. This blessing on the meek can belong no more to those living under the gospel than it did to those who were stoned, sawn asunder, tempted, and slain with the sword, who wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, and making their homes in deserts and in the dens and caves of the mountains. Did such then inherit the earth? or did those inherit it who have since died at the stake, pined away in dungeons, served as food for wild beasts, or left their bones on the mountains or in the valleys of Piedmont? The common interpretation makes this promised inheritance to have been fulfilled to, and enjoyed by, such worthies in their direct extremity of sorrows and privations. The promise, however, was not "The meek do," but, "they shall inherit." It was manifestly a promise of future good, to cheer up and encourage those who endure present sufferings. And it may be said in respect to this, as of all other future blessings: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect," Heb. 11:39, 40.

Could there be any question as to the epoch of the fulfillment of this promise to the meek, it would seem that it should be all removed by the fact that these words of our Lord are the repetition of the same declaration by the Psalmist, who connects it with the cutting off of the wicked. "For," he says, "evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth and delight themselves in the abundance of peace," Psa. 37:9-11. "The Lord knoweth the days of the upright: and their inheritance shall be for ever. . . . But the wicked shall perish," vs. 18-20. "For such as be blessed of Him shall inherit the earth; and they that be cursed of him shall be cut off," v. 22. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it," v. 34. It is thus positively affirmed by inspiration that the inheritance of the earth by the righteous, is to be at the cutting off of the wicked, and then the inheritance is eternal, as David says: for, "The righteous shall inherit the land and dwell therein for ever," v. 29.

In the same discourse of our Lord he taught his disciples to pray: "Thy kingdom come: thy will be done on earth as it is done in heaven," *Ib.* 6:10—thus showing that perfect conformity to God's will on earth, will mark the establishment of his kingdom. But such conformity supposes the banishment of sin and sinners from our globe; and this also is in accordance with our Saviour's own doctrine: "In the end of this world, the Son of man shall send forth His angels, and they shall gather out of

his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth: then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:40-43.

As the kingdom, in which the righteous will shine as the sun, is that out of which the angels will gather all things offensive, it can be none other than our fallen planet; which was prepared for man to rule over at its creation, which became corrupted with sin and defiled by sinners, and which will then have been restored to its original perfection and beauty. This is in harmony with what "the King shall say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:34,—of which our Savior also said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection," Luke 20:35, 36. And this inheritance of the saints must be what our Lord called "the regeneration;" when he said, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. 19:28.

Peter evidently has in view those glorious predictions here copied from the Old Testament, with others of a like nature, when he speaks of "the restitution" and "times of refreshing:" "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution, of all things which God hath spoken by the mouth of all His holy prophets since the world began," Acts 3:19-21. Peter elsewhere speaks of Christ's having "begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time," 1 Pet. 1:3-5. And when he affirms that "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up," (2 Pet. 3:10;) he adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," *Ib.* v. 13—showing that the earth is not to be burned up, in the sense of annihilation, but "the works that are therein;" when "the earth also," with "the elements, shall melt with fervent heat," and being purified by fire, will re-emerge from its molten mass a new and beautiful world, adapted to the eternal residence of its ransomed and resurrected sons and daughters.

Paul's teachings do not conflict with Peter's; when he speaks of our being "sealed with that Holy Spirit of promise," he calls it only "the earnest of our inheritance until the redemption of the purchased possession," (Eph. 1:14); which must refer to the redemption of this earth. And he represents our world and all its occupants as being in a waiting position for a new and better order of creation: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body," Rom. 8:19-23.

Such a deliverance of the creature from the bondage of corruption, would restore the animal races to the condition of peace and harmlessness in which they were created; so that again, as predicted by Isaiah, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11:6-9.

Paul again takes up the same subject, and denominates the restored creation "the world to come." He says that "Unto the angels hath He not put in subjection the world to come, whereof we speak; but one in a certain place [David in the 8th Psalm] testified saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man," Heb. 2:5-9.

It was in thus tasting death for man that our Lord purchased the possession he will shortly redeem for its future occupants—whom his blood also redeems; and this "world to come" will be put in subjection again to man,—Christ, in his glorified humanity being the head of our race. And though "the heavens and earth which are now," "are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:7,) and so perish in an ocean of molten lava,—even as "the world that then was, being overflowed with water, perished," (v. 6)—it will re-emerge from its deluge of fire, as that from its deluge of water, a "new heavens and a new earth, wherein dwelleth righteousness." For, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed," Heb. 1:10-12. There is not to be, however, as some poets sing,

"A wreck of matter, and a crush of worlds."

They will only have laid aside their sin-soiled garments, to re-appear in robes of angelic purity,—an appropriate residence for earth's redeemed inhabitants. "For, thus saith the Lord that created the heavens,—God himself that formed the earth and made it: He hath established it: He created it not in vain, He formed it to be inhabited," Isa. 45:18. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men," Psa. 115:16.

Such being our earth's predicted future, John, in Apocalyptic vision, saw a symbolization of its future occupants: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue,



and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth," Rev. 5:3, 10.—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign for ever and ever"—that being "the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets; and to the saints; and them that fear thy name, small and great, and shouldst destroy them which destroy the earth," Rev. 11:15, 18.

John also had a vision of the final consummation, and testifies: "I saw a new heaven, and a new earth: for the first heaven and the first earth had passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son," Rev. 21:1-7. "And there shall be no more curse, but the throne of God, and of the Lamb, shall be in it; and his servants shall serve Him: and they shall see His face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever," Rev. 22:3-5.

Thus, the curse being removed from the earth, it having been cleansed from sin by purgatorial fires, and the righteous being raised from the dead, incorruptible—those then living also putting on immortality—this earth will have become the kingdom of the saints. For, "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

If such be the undoubted testimony of Inspiration, in respect to the future destiny of the earth; if the prophecies indeed clearly foretell its recovery from all the disabilities and defilements of the fall, its re-investment in robes of innocence and beauty, and designate it as the inheritance of the glorified redeemed; is it not important that those, who look for redemption through Christ Jesus, be rightly instructed, and that their hopes be in accordance with God's promises?

There are often manifested distaste and indifference towards this doctrine; but, if it be scriptural, may it be innocently undervalued? It is the duty of every Christian to carefully study God's word in respect to all that has been written by holy men of old as they were moved by the Holy Ghost. To do this, is not attempting to penetrate the mystery of "secret things" which "belong to the Lord our God;" it is endeavoring to apprehend the import of "things revealed,"—of the teachings which God has condescended to communicate to our fathers, and to us their children. To be otherwise than solicitous to have clear and consistent views of all God's revealed purposes, would be to disregard His condescension, and to question His wisdom in placing on record things for our learning. And whatever may have been revealed, as the final destiny of the redeemed, that, surely, we ought to love and cherish.

A material world is, in the minds of many, indissolubly allied to sin and corruption; and therefore the thought of this earth, as their final home, is to them distasteful. But our Saviour, by his resurrection, has shown us how the material may be elevated above the sinful and corruptible; and this earth, freed from the disabilities of the fall, would be as much a heaven, as any other of the worlds of God's creating—the countless mansions in our Father's house.

As whatever is revealed as the saint's future abode, will be their only inheritance; as those who look for salvation through Christ Jesus will inherit that, or be among the lost; it is not unreasonable to suppose that faith in that specific promise, and clear views respecting it, should give harmony to one's religious opinions, enable him the better to apprehend God's great plan of redemption, make his efforts more in unison with God's purposes, and thus cause him to grow in grace, and to be better fitted for the ultimate possession of that inheritance. And, on the other hand, to cherish disparaging views of the locality or condition which, after all, may be the inheritance God has promised, may prove in the end to have been an unexpected hindrance to one's growth in grace and preparation for the kingdom. For God evidently requires that our desires and affections should be in the direction of His purposes. Esau lost the inheritance to which he was entitled because he "despised his birthright," Gen. 25:24. He thought it of so little value, that, when faint and hungry, he recklessly bartered it for a mess of pottage, and so cast it off for ever. Some of the children of Jacob, also, "despised the pleasant land; believed not His word," respecting it (Psa. 106:24); and, as a consequence, left their bones in the wilderness. It is perilous to undervalue any good which God has promised; and if He has indeed revealed the restoration of this earth, and its inheritance by the redeemed, we may, by despising it, be denied its possession. The loss of Canaan, by those Israelites who disbelieved, is recorded for the admonition of all who come after, and Paul dwells upon it with marked emphasis: "To whom I swear He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." For there remaineth "a rest to the people of God." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief," Heb. ch. 3 and 4.

The rest, here referred to, is, in the margin, "the keeping of a sabbath;" and it is that undoubtedly which was typified by the Jewish sabbatical observances of days, weeks, years, and jubilees. During every seventh year, Israel was forbidden either to sow or reap; because it was a sabbath to the Lord, and a year of rest to the land. In every fiftieth year, liberty was proclaimed throughout all the land, to all the inhabitants thereof; then every bondman became free; and to every one who had forfeited or sold his inheritance, it was then restored. During those years, man and beast lived on the spontaneous productions of the earth. And, thus typifying a future rest that remaineth to God's people, the faith of ancient Israel must have had respect to the recovery of this earth from the curse,—a reversal of all its present disabilities.

It would be difficult to conceive that anything less than this restitution should have been anticipated as the result of the bruising of Satan's head by the woman's promised Seed. For, the defeat of the author of all our woe, surely, implies the full recovery of God's children from it.

That such was the faith of ancient Israel, that the fathers of

the early Christian church cherished no other, and that it has cheered and animated godly men in all ages since, is fully established by abundant testimony.

Bishop RUSSELL, Professor of Ecclesiastical History in the Scottish Episcopal Church, affirms that it was a tradition of the house of Elias, who lived about B. C. 200, and the opinion of other ancient Jews, that in the 7th millennium "God will renew the world," *Discourse on the Mill.*

The same opinion is expressed by later Jews: BEN-ISRAEL MENASSE, a Portuguese Rabbi who died in 1660, said:

"As for my opinion, I think that after six thousand years the world shall be destroyed, upon one certain day, or in an hour; that the arches of heaven shall make a stand, as immovable; and all things, by the resurrection shall be renovated, and return to a better condition." And, he adds, "This, out of doubt, is the opinion of the most learned Aben Ezra"; who looked for it in the new earth of Isa. 65th.

DAVID KIMCHI, on Isa. 55:5, is quoted by Mr. Mede as saying: "The observance of the sabbath is essential to the faith; for such only as observe the sabbath confess that the earth will be renewed. Because He who created it out of nothing will renew it."

RABBI JEREMIAS said: "The holy blessed God shall renew the world and build Jerusalem, and cause it to descend from heaven."

RABBI BERAKYAH, said in the name of R. Samuel: "Although all things were created perfect, yet when the first man sinned they were corrupted, and will not again return to their congruous state till PHERES (i. e. the Messiah) comes. . . . There are six things which shall be restored to their primitive state, viz., the splendor of man, his life, the height of his stature, the fruits of the earth, the fruits of the trees, and the luminaries (the sun, moon and stars)." *Bereshith, Rabba*, Fol. II. Col. 3.

R. MOSES MAIMONIDES, wrote in *Deut.* § 45: "Man shall be restored in that time, namely, in the days of the first Messiah, to that state in which he was before the first man sinned."

R. BENAI gave as his opinion: "In that time (i. e. of the Messiah) the whole work of creation shall be changed for the better, and shall return into its perfect and pure state, as it was in the time of the first man before he sinned." *In Shilcar Orba*, Fol. 9, Col. 4, p. 360.

RABBI GAMALIEL, the preceptor of St. Paul is reported to have been asked by the Sadducees whence he could prove that God would raise the dead, and to have silenced them by the quotation of Deut. 11:21, "Which land the Lord moreover swore he would give to your fathers." The Rabbi argued, as Abraham, Isaac and Jacob had it not, and as God cannot lie, therefore they must be raised to inherit it.

No one will understand these quotations from Jewish writers, or from Christian, are given as proof of the doctrine. They are adduced merely to show how ancient it is, and how extensively it has prevailed; and it is for those, who question its truth, to account for the wonderful agreement there is between the ancient opinions and the Scriptural testimony, if the doctrine be not true.

Thus we read in the ancient epistle of Barnabas: "In six thousand years, the Lord will bring all things to an end . . . when iniquity shall be no more, all things being renewed by the Lord," Sec. 14, 15.

Rev. J. E. GRABE, D. D., in reference to the antiquity of this doctrine, observes:

"As to the fact, it is certain that all the orthodox Christians of the first ages, expected new heavens and a new earth, according to the sayings of the apostles and the prophets, at the second coming of the Messiah, to restore them to that state of felicity in which they had flourished before Adam's fall; which was also the opinion of the early Jewish writers, as appears from the sayings of the Rabbies." *Quoted from Believer's Guide*, by Lieut. G. H. Wood, London, 1831, p. 87.

Lieut. Wood adds: "To these words of Grabe we may add the observation of the venerable head of Magdalen (Rowth's Reliquæ Sacrae): 'As to the source of this opinion concerning the renovation of the earth, which formerly spread far and wide, and even now continues among many theologians, Grabe has shown that it was held formerly by the early Jews (Bull. Jnd. Eccl. Cath.) Moreover Mosheim has shown (Sec. iii. § 38) that the Chiliasts (as the millenarians were anciently called) existed among Christians before the time of Papias.'"

PAPIAS, thus referred to, Bishop of Hierapolis, is supposed to have been a disciple of John. According to Jerome, (*De Scrip. Eccles.*) he wrote in the Preface of his book, called "The Explanation of the Words of our Lord," that

"He did not follow various opinions, but had the apostles for his authors. And that he considered what Andrew, what Peter said; what Philip, what Thomas, and other disciples of the Lord; as also what Austin, and John the senior, disciples of the Lord, what they spoke. And that he did not profit so much by reading books, as by the living voice of those persons which resounded from them to that day."

To the same effect Eusebius (*Ecl. iii.*), gives the words of Papias:

"Nor will you be sorry, that, together with our interpretations, I commit to writing those things which I have formerly learnt from the elders, and committed to memory. For I never, as many do, have followed those who abound in words, but rather those who taught the truth; nor those who taught certain new and unaccustomed precepts, but those who remembered the commands of our Lord, handed down in parables, and proceeding from Truth itself. But if at any time I met with one who had been conversant with the elders, from him I diligently inquired what were the sayings of the elders . . . for I thought that I could not derive so great profit from the reading of books as from the conversation of men yet surviving." "The elders who had seen St. John, the disciple of our Lord, taught concerning those times (the restitution) and said:

"The days shall come when the vine shall bring forth abundantly . . . and corn in like manner . . . and all other fruits and seeds and herbs after their kinds; and all animals, using those kinds of food which spring from the earth, shall become harmonious one to another, being perfectly obedient to man. But these things are credible only to those who have faith. Then Judas, the betrayer, not believing, and asking how such fertility should be brought about by the Lord; our Lord said, 'They shall see who come to those times.' And of these very times Isaiah, prophesying, saith, 'and the wolf shall dwell with the lamb.'"

POLYCARP, Bishop of Smyrna, burned at the stake, who, when urged to blaspheme Christ, answered: "Fourscore and six years have I served him, and he never did me any harm. —how then can I blaspheme my King, and my Saviour?" is sup-

posed by Usher and others to have been a disciple of John, and "the angel of the church of Smyrna," to whom one of John's epistles to the seven churches was addressed, in A. D. 96, Rev. 2:8. He is thus spoken of by Irenæus, in an epistle to Florinus:

"When I was very young, I saw you in the Lower Asia with Polycarp. I can remember circumstances of that time better than those which have happened more recently; for the things which we learn in childhood grow up with the soul, and unite themselves to it; inasmuch that I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, the manner of his life, the form of his person, and the discourses he made to the people; and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and the things which he heard of them concerning the Lord, both concerning his miracles and doctrines, as he had received them from the Lord of Life: all of which Polycarp related agreeably to the Scriptures," &c. *From Brooks' Elements.*

With this testimony, respecting Polycarp's teachings, by one who clearly taught the regeneration of the earth, there can be no question as to the meaning of Polycarp in such passages as the following:

"If we please [the Lord] in this present world, we shall also be made partakers of that which is to come, according as he hath promised us, that he will raise us from the dead; and that if we walk worthy of him, we also shall reign together with him." "Who of you are ignorant of the judgment of God? Do we not know that the saints shall judge the world, as Paul teaches?" "The God and Father of our Lord Jesus Christ, &c., grant unto you a lot and portion among the saints, and us with you, and to all who are under the heavens, who shall believe in our Lord Jesus Christ, and in his Father who raised him from the dead."—*See Brooks' Elements.*

JUSTIN MARTYR, born at Neapolis in Palestine, about A. D. 89, and converted to Christianity about A. D. 163, taught thus:

"I, and all that are orthodox Christians, are acquainted with the resurrection of the body and the thousand years in Jerusalem, that shall be re-edified, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others declare. For Isaiah saith of this thousand years, 65:17, 'Behold I create new heavens and a new earth.' " &c. "Moreover, a certain man among us, whose name is John, being one of the twelve apostles of Christ, in that revelation which was shown to him prophesied, that those who believe in our Christ shall fulfil a thousand years at Jerusalem; and after that the general, and, in a word, the everlasting resurrection, and last judgment of all together.—Whereof also our Lord spake when he said that therein they shall neither marry, nor be given in marriage, but shall be equal with the angels, being made the sons of the resurrection of God."—*Dialogue with Trypho.*—*See Brooks' Elements, Literalist*, v. 3, p. 39.

IRENÆUS, bishop of Lyons, born about A. D. 120, and martyred about A. D. 202, when arguing that the blessing promised to Jacob, from his father Isaac, was not made good in this life, said:

"Without doubt those words had a further aim and prospect upon the times of the kingdom: when the just, rising from the dead, shall reign, and when nature, renewed and set at liberty, shall yield plenty and abundance of all things, being blest with the dew of heaven and a fertility of the earth: according as has been related by those ecclesiastics or clergy who saw St. John, the disciple of Christ, and heard of him what our Lord had taught concerning those times."—*See Burnet's Theory of the Earth*, v. 2, p. 185.

It is affirmed of Irenæus, by both Jerome and Eusebius, that he delivered as an article in the symbol or creed of the churches in his time, that "Christ should come to restore all things."

"For it is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of inheritance which God covenanted to the fathers, and should reign in it; and that then should come the final judgment. For in the same condition, in which they have labored and been afflicted, and been tried by suffering, in all sorts of ways it is but just that in it they should receive the fruits of suffering, so that where, for the love of God, they suffered death, there they should be brought to life again; and where they endured bondage, there also they should reign. For God is rich in all things, and all things are of him; and therefore I say it is becoming, that the creature being restored to its original beauty, should without any impediment or drawback be subject to the righteous. . . . God repeatedly promised the inheritance of the land to Abraham and his seed; and as neither Abraham nor his seed—that is those who are justified by faith—have enjoyed any inheritance in it, they will undoubtedly receive it at the resurrection of the just. For true and unchangeable is God: wherefore also he said, 'Blessed are the meek; for they shall inherit the earth.' "—*See Brooks' Elements*, p. 40.

We are indebted to Irenæus, for preserving what is known of the writings of Papias and Polycarp; whose works are lost.

TERTULLIAN, born in Carthage, about A. D. 150, wrote his famous apology about A. D. 180—200. In his Book iii. against Marcion the heretic, c. 24, as translated by Hammer in his "View of Antiquity," he says:

"We confess that a kingdom is promised to us on earth, before the heavenly one, but in another state, viz. after the resurrection, for a thousand years, in a city of divine workmanship, the New Jerusalem, coming down from heaven, &c. This, we say, is provided of God for the saints, at their resurrection, to be refreshed with all spiritual good things in recompense of those things which in this world we have either despised or lost. For it is a righteous thing, and worthy of God, that his servants should exult and rejoice where they have been afflicted for his name's sake."—*See Elements*, p. 42.

Tertullian mentions it as a custom of his time for Christians to pray "ut partem in prima resurrectione"—that they might have part in the first resurrection. *Ib.*

\* "Of the early history of this eminent father we have no trustworthy account. The time of his birth is not known, and we can only determine it by approximation. At the time of his martyrdom, to which various dates are assigned, he had been a Christian eighty-six years. Now if we adopt for the present Tillemont's date of his martyrdom, A. D. 160, and suppose Polycarp to have been of Christian parents, or at least educated from childhood in the Christian faith, and so interpret the eighty-six years, as several eminent critics do, of the term of his natural life, his birth will fall in A. D. 80; but if with other critics we suppose him to have been converted at a riper age, and compute the eighty-six years from the time of his conversion, his birth must be placed at a considerably earlier period."—*Dict. of Greek and Roman Biography and Mythology*, vol. 3, p. 460.

We incline to the "considerably earlier period." For the testimony of Irenæus respecting Polycarp's narration of his conversations with the apostle John, would indicate his having reached manhood before John's decease. If we suppose him to have been born about A. D. 70, to have been converted at the age of 10, and martyred at the age of 96 about A. D. 166, he might have been Bishop of Smyrna in A. D. 95.





## ADVENT HERALD.

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SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

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## Exposition of Daniel's Prophecy.

## CHAPTER VII.

"Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart," v. 28.

"Hitherto," i. e. at this point, was ended the vision and its explanation. The symbolic scenery conducting the prophet down through a series of four successive earthly governments, a division of the last of which made war upon the saints,—had terminated in the establishment of God's everlasting kingdom; and, the inspired interpretation having covered the same ground, the revelation was ended.

Left now to his own meditations, the prophet could not be unsollicitous respecting what he had seen and heard. Those great beasts, that self-sufficient terrible little horn, had given rise to such anxious forebodings, that his countenance showed the inward workings of his mind; but he communicated to no one the cause of his troubled look,—keeping the subject to himself, except as he made this record of it for the instruction of coming ages.

## Bible Questions and Answers.

20. "Is there any thing whereof it may be said, See, this is new?"

Ans. "It hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that shall come after." Eccl. 1: 10, 11.

21. "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?"

Ans. "As if the rod should shake itself against them that lift it up! or, as if the staff should lift up itself, as if it were no wood?" Isa. 10: 15.

22. "Can the rush grow up without mire? can the flag grow without water?"

Ans. "Whilst it is yet in his greenness and not cut down, it withereth before any other herb: So are the paths of all that forget God; and the hypocrite's hope shall perish," Job 8: 11—13.

23. "Do men gather grapes of thorns, or figs of thistles?"

Ans. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," Matt. 7: 16—18.

24. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"

Ans. "They that tarry long at the wine; they that go to seek mixed wine," Prov. 23: 29, 30.

25. "Whom shall he teach knowledge? and whom shall he make to understand doctrine?"

Ans. "Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," Isa. 28: 9, 10.

26. "Doth the plowman plow all day to sow? doth he open and break the clods of his ground?"

Ans. "When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley in their place? For his God doth instruct him to discretion; and doth teach him," Isa. 28: 24—26.

27. "Doth not wisdom cry? and understanding put forth her voice?"

Ans. "She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom: and ye fools, be ye of an understanding heart."

28. "Where shall wisdom be found? and where is the place of understanding?"

Ans. "Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith it is not in me; and the sea saith it is not in me: It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." Job 28: 12—19.

29. "Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air?"

Ans. "Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; To make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; Then did he see it, and desire it; he prepared it, yea and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28: 20—28.

30. "Who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to Him, and it shall be recompensed unto him again?"

Ans. "Of Him, and through Him, and to Him, are all things: to whom be glory for ever," Rom. 11: 34—36.

31. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"

Ans. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea," Job 11: 7—9.

32. "Art Thou not?" He, O Lord, who "hath dried the sea, the waters of the great deep; that hath made the ransomed to pass over?"

Ans. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: and they shall obtain gladness and joy; and sorrow and mourning shall flee away," Isa. 51: 10, 11.

## Nothing over, and Nothing Lacking.

"The children of Israel did so, and gathered, some more, and some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack," Ex. 16: 17, 18.

A solicitor for aid to a benevolent object remarks as follows:

I once had occasion to present a certain charity to a prosperous mechanic. He seemed not much inclined to help it; but after listening to my representations he at length suddenly gave way, and made a handsome subscription. In due time he paid it cheerfully, and said, "Do you know what carried the point with me that day when you made the application?" "No," I replied. "Well, I'll tell you. I was not much moved by anything you said, till you came to mention that fact about the Israelites: 'He that gathered much had nothing over; and he that gathered little had no lack.' Thinks I, that's just my own history. Once I was a poor, hard-working young man. Now I've got property. But as for real comfort and use, I get no more out of it now than I did then. Now, when I gather much, I've nothing over, and then, when I gathered little, I had no lack. That came so pat to my case that I gave up at once."

I had, without knowing it, "touched him in the right spot." And that point will touch many a man in the right spot. What thoughtful man who has passed through various conditions, has had his ups and downs, as the saying is, does not know that abundance can yield a man no more than simple competency; that compensating weights are somehow put in both sides of the scales which pretty nearly equalize our different conditions. Why, the heathen knew it long ago. Hesiod and Horace have expressed it with a simple force and beauty not to be surpassed. And the wisest and wisest observer of human life has told us, that "when goods increase they are increased that eat them; and what good is there to the owners thereof, saying the beholding of them with their eyes?"

John Jacob Astor was once complimented on the enormous wealth he had accumulated. "Would you

be willing," said he to the person who made the remark, "to take care of all this property just for a maintenance?" "No," said the other; "I should think myself entitled to a better commission than that." "Well," said Mr. Astor, "that's all I get out of it."

That's all that any man can get out of the largest heaps of worldly accumulations; except as he "shakes the superfluous" to holy and charitable objects, and so turns the mere unused surplus of his wealth into its most solid and enduring part, treasuring it up in "bags which wax not old," and converting it into "a treasure in the heavens, which faileth not."—*Tract Journal*.

## The Saviour Ever Present.

"Lord save us: we perish," Matt. 8: 25.

The *Albany Journal* gives an extract from a letter written by Corporal P. Young, of Company D., fifteenth Massachusetts regiment, to a brother of his in that city, in which he narrates his escape at Ball's Bluff. He writes:

"The dread alternative of surrendering and becoming a prisoner of Jeff. Davis, or swim the Potomac, or make my grave in its dark and murky bottom presented itself, and I chose to swim, with all my uniform on, after thinking the matter all over, fully in a cleft of a rock, where I hid myself about sundown, when the friendly darkness covered my escape and put an end to the awful conflict."

"While I was in the water I gave myself to my Saviour in prayer; using the same prayer which had availed on another occasion: 'Lord, save or I perish!' I did not feel cold or uncomfortable, or unhappy; the heavy current taking me away down the stream a long distance; but at length I reached the island, and went to the building where the wounded had been carried during the day, where I found so many so much worse than myself, that I did not speak to anybody, the floors being all covered with dead and wounded."

"I found I was getting cold and immediately went out for exercise, and met a man who was waiting on the wounded, carrying them blankets, overcoats, &c. He asked me if I did not want something to put on. I replied yes, thankfully, and he took off his own coat, as I supposed, but to my perfect surprise and astonishment he had given me my own overcoat, taken from an out-house in which hundreds had been thrown before the battle, and carried off during the day without any regard to who the owner was. I made my way home to camp, and did not feel exhausted after all the superhuman labors and trials and sufferings of that bloody day."

## A Question for Every One.

Reader, whoever thou art, or wherever, throughout the wide world, these lines shall meet thine eye, one thing is certain, that thou art either among the saved or the lost—among the tares or of the wheat. To which do you belong? If the last trump were to-night to sound—if "the harvest," which is "the end of the world," were indeed to arrive now—if the great Husbandman said to the angel-reapers, "Gather up the tares and bind them in bauldes to burn them, but gather my wheat into my barn"—would you be among the wheat or among the tares? Think of this question, reader. Ponder it.—*N. Y. Observer*.

## The War.

There is so much published in respect to the war that has to be contradicted in the next paper, that we prefer to limit the intelligence we give, to matters well authenticated.

The most important event since our last issue is the removal of Gen. Fremont from the head of the western army, and the appointment of Gen. Hunter to succeed him. We fear that injustice has been done the former; but there will doubtless be a full investigation, which will show who is blameable.

The naval expedition appears to have landed at Port Royal in South Carolina; but nothing very well authenticated has been heard from it. A movement of the confederate troops to the south has been made to meet the emergency.

A dispatch from Cairo, Ill. on the 7th inst. gives the following:

"An expedition left here last night, under Generals Grant and McClernand, and landed at Belmont, Mo., three miles above Columbus, at 8 o'clock this morning. The Federal troops, numbering 3500, engaged the rebels, 7000 strong, at 11 o'clock. The battle lasted until sundown. The rebels were driven from their entrenchments across the river with great loss; their camp was burnt, and their stores with all their baggage, cannon, horses and mules captured, and one hundred prisoners taken. The Federal troops then retired, the rebels having received reinforcements from Columbus. Both Generals had their horses shot under them. Col. Dougherty of Illinois was wounded and taken prisoner. The rebel loss is unknown. The Federal loss is believed to be from 300 to 500."

**MARRIAGE OF PRIESTS IN FRANCE.**—The grave legal question as to the validity of the marriage of priests is about to be submitted to the Civil Tribunal of Perigueux. A priest, who has been debarred from the exercise of ecclesiastical functions, resolved to marry a young woman of Deuville, near that city; but the mayor of the village refused to perform the necessary formalities, and accordingly the priest has brought an action to try the question.

**MINISTERS' RIGHT TO VOTE.**—Rev. Mr. Field, who lived in Vermont several years ago, went to deposit his vote. The officer who received it being a friend and parishioner, but of opposite politics remarked:

"I am sorry Mr. Field, to see you here."

"Why?" asked Mr. Field.

"Because," said the officer, "Christ and his kingdom was not of this world."

"Has no one a right to vote," said Mr. Field, "unless he belongs to the kingdom of Satan?"

**ONE CENT.**—I was once told of a poor, aged, infirm christian, who used to give one cent to different religious objects, making the sum of five cents a year for her christian charities. "When I first suggested it to her," said the pastor, "she could see no way of getting the sum; but I told her to trust God for it. It came, and never shall I forget the look of gratitude and joy which shone in her face, as she handed it to me; and now there is not a member in my church that prays so for these objects as she does." If giving follows prayer, it is quite certain prayer will follow the gift; and who can tell what a blessing it can bring with it?

**WHIPPING CHILDREN.**—The following story is told of the Rev. Dr. Morse: At an Association dinner, a debate arose as to the benefit of flogging, in bringing up children. The doctor took the affirmative, and his chief opponent was a young minister, whose reputation for veracity was not very high. He maintained that parents often do harm to their children from unjust punishment, from not knowing the facts in the case. "Why," said he, "the only time my father whipped me, was for telling the truth." "Well," retorted the doctor, "it cured you of it, didn't it?"

## No Herald Next Week.

Next week there will be no number of the *Herald* issued. It is the week of our annual thanksgiving in this state, which gives us one day less to work; we shall issue on that week the tract, as directed by the Standing Committee, at No. Springfield; and we are short of money in the treasury with which to meet our weekly bills. All of these considerations move us to omit the issue of the *Herald* for one week. We hope those of our readers who give thanks, on this thanksgiving anniversary, for the various blessings they enjoy, will enable us to be thankful for aid extended to the support of the *Herald*.

**WANTED.**—Donations to the amount of \$350, to pay for a hundred reams of paper for the *Herald* by new year's.

## A Tract on the Restitution.

In accordance with the vote of the Standing Committee we shall issue next week a tract of 16 pages on the restitution. It will be sent free of postage for 3 cts. single copy, or \$2 per 100. We trust it will be such as brethren will like to circulate in their respective places of residence, and with a view to the increased circulation of the *Herald*.

## "Occupy till I come."

"Some Scriptural texts on the second coming of the Great God and our Saviour Jesus Christ in glory at the commencement of the millennium."

The above are titles of two tracts the first by Rev. J. C. Ryle, rector of Christ's church, Oxford, and the other by Rev. Mr. Fry, which have been republished and are for sale by W. Z. Harburt of Philadelphia. The last one may be found substantially in Bickersteth's Guide to the study of Prophecy; and the former we propose copying into the *Herald*. They are both of value.

## Fundamental Doctrines.

(Continued from p. 362.)

Allow me here to dwell for a moment on a nice point in the atoning death of our adorable Redeemer. I had recently a conversation with a preacher, who held that there was nothing of Christ between his death and resurrection but the lifeless form in Joseph's tomb, and argued that if this was not the case, we have nothing but a human atonement. This is a plausible way of stating the matter; but there is another view to be taken without robbing the atonement of its divinity. As Christians we have a sin-offering and an altar, and Christ is both. We read that



when the Son of God "came into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me,"—also that "we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:5, 10. If the body of Christ was thus the offering, was not the altar that which took the body, and which was mysteriously associated with it when offered? If so was not the altar the divine nature of our Lord? It would seem so. And what is it which gives character and efficacy to the offering? Is it not the altar? Yes, "the altar sanctifieth the gift," Matt. 13:19. Thus the shed blood of the offering becomes the blood of the altar. On this principle, we understand, the blood which flowed from the veins and arteries of Christ partook of divine character and efficacy, and is regarded as the blood of God. "Take heed therefore unto yourself, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Acts 20:28. But as the altar remained intact after the sin-offering was slain, so we can claim a divine atonement without involving the idea that He who was from everlasting, and without whom nothing was made, ceased to be for three days and three nights.

"Justice," says one graphically, "called on holy fire to come down and consume the sacrifice. Holy fire descended—it swallowed his humanity, but when it touched its Deity it expired! and there was darkness over the whole heavens; but glory to God in the highest; and on earth peace, good will to men."

Another fundamental doctrine, and which should be well understood, and taught, is our free justification through faith in the blood of Jesus. We are said to be "justified freely by his grace," because it is all of God's love and not merited by us—it is said to be "through the redemption that is in Christ Jesus"—because the blood of Jesus is the procuring cause of our justification,—it is said to be "by faith," because we receive the blessing by faith in Jesus. Thus God in the exercise of his infinite clemency accounts us, as innocent for the sake of his Son, when we trust in his beloved. This doctrine is plainly set forth in the Scriptures and especially in the epistles to the Romans and the Galatians,—it doubtless occupied great prominence in apostolic preaching,—it was lost sight of in the great apostasy,—was revived at the Reformation,—it is the distinguishing feature of Protestantism,—is a precious deposit in every evangelical church, and must be clearly understood, and constantly taught by every good minister of Jesus Christ. Luther designated justification by faith, "the grand distinction betwixt a standing and a falling church." It was the undermining of this precious doctrine which led the prophet Paul to utter the solemn admonitory exhortation to the Galatians, "I marvel that ye are soon removed from him that called you into the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Such language indicates the importance of the doctrine, and the duty of preserving it entire and uncorrupt.

It is worthy of remark, that justification by faith, and the renewal of the Holy Ghost, are inseparably connected; so that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The person who is forgiven, is created anew in Christ Jesus, and he walks in newness of life, and as a proof that he has received a new nature, the divine commandments to him are not grievous, but,

"Love makes his willing feet  
In swift obedience move"

Let me here say to my junior brethren in the ministry, and to those who are entering the sacred calling, that you will find it of paramount importance to understand the ruined condition of man, the divine atonement, and justification by faith, with its concomitant blessings. An intimate knowledge of historical prophecy, and kindred subjects cannot compensate for a want of

acquaintance with these cardinal doctrines of the gospel. These were the constant themes of Whitefield. They are so with Spurgeon. Henry Ward Beecher though eminent and useful, is deficient in the evangelical element.

Let me also say as private Christians, it is of the first importance we should understand these vital doctrines. We may fail of knowing what is meant by "the two-horned beast" of Revelation, and some other symbols, without sustaining essential loss; but we should not fail of understanding the doctrines of the gospel. Of course I deem it right to study prophecy, and a sin to neglect it; but every thing should be exalted according to its relative value. He who devotes all his attention to prophecy, and none to these things, may have plenty of sail, but will be deficient in ballast.

Among the fundamental doctrines we must include a future state. I must embrace under this head, the conscious condition of the spirit after the death of the body; and while I have no inclination to urge a belief in this as needful to salvation, for there are some who differ from me whom I sincerely love as Christians, yet I am disposed to enjoin faith in this view as essential to full Christian comfort. I include especially, in the doctrines of a future state, the Second Advent of Christ,—the resurrection of the dead, both the just and the unjust,—the judgment of the great day,—the dissolving of the heavens and earth by fire, and their being created anew,—and the solemn verities expressed by the great Teacher, "These shall go away into everlasting punishment: but the righteous into life eternal."

Here I feel inclined to venture a word of advice bearing on a difference of view relative to some of the doctrines of a future state. Let us humbly and devoutly study the Holy Scriptures, and ask for wisdom and grace suitably to communicate our views, not forgetting to pray for those who differ from us; then most assuredly truth will be elicited, and we shall approach nearer in sentiment and in heart.

I have thus given a brief sketch of fundamental doctrines as held by most Protestants. And why do we cling to these doctrines? Is it because they are popular, as has been intimated? Popular! With whom are they popular? I am aware that they have ever been popular with the great body of humble, active, evangelical Christians. These doctrines, under God, kindled a fire of love, zeal, and holy constancy, which pagan and papal Rome could not extinguish. Popular! The doctrines have never been popular with the enemies of Christianity. They have ever aimed their darts at these cardinal sentiments, knowing that if they could be destroyed, the brains and heart of Christianity would be gone, and that, therefore, it would no longer stand in their way, being reduced almost to their own level. Popular! The way to be popular in this degenerate age, is to ignore former views, and to claim to have inaugurated the golden age of truth. Yes, Sir, the way for a man to be popular is to make people think that the sun rises in his forehead, and sets in the heels of his shoes, that wisdom was born with him, and will in all probability die with him,—in short that he is a special man, the eighth wonder of the world. But such a popularity is neither true nor lasting. It is what an eminent divine calls "a bastard popularity;"—it is also evanescent and leaves an ill savour,—

"The meteor gleams and hastes away,  
And leaves a bane behind."

Popular! Supposing they are popular, what motive can we have in clinging to them on that account? Many of us have no salaries to save; and the most favoured of us have only small ones. Besides we have long since lost our good name,—"we are made as the filth of the world, and the obscuring of all things unto this day." Our earthly hopes passed away long ago, no more to return. We are some of us sinking to the tomb from the effects of toil, care, and sorrow, in an unpopular cause. Our hopes all centre in the kingdom of God—the sorrowless land,—the tearless clime, for which we have suffered, and for which, we long, and pray, and wait. Popular! We do not cling to these doctrines because they are popular, but because we believe them to be in accordance with the in-

spired volume which is "profitable for doctrine," as well as "for reproof, for correction, for instruction in righteousness;" and because we are to "take heed unto the doctrine," as well as to ourselves.

Having stated doctrines which are fundamental in the Christian system, I leave it for others to show "what ones are vital to salvation; essential to understand, to believe and propagate."

In concluding this essay, I cannot better express my feelings than in the language of an eminent minister who has finished his course, "The greatest heresy is the want of love. Oh for a cycle of peace! Oh, for a breathing spell from these unnatural contentions! I feel as if I could join with any who would humbly unite in a direct and kind effort to save sinners, and relieve human misery. Cannot a poor believer go along in his pilgrimage heavenward without being always on military duty? At judgment, I heartily believe that some heresies of heart and temper will be charged us worse than heavy doctrinal errors. I hold that not only the tenets of our church are true, but that they are very important. But I see how easy it is to 'hold the truth' in rancor and hate, which is the grand error of depraved human nature."

From Bro. G. W. Burnham.

Brother Bliss:—I arrived home last evening from a week's visit to Brookfield and Wolfboro', N. H. Preached in the former place 17 times and 27 in the latter. Found it very pleasant to labor with Free-will Baptists, Christian Baptists and Adventists, who were both among and outside of these churches. Some in B. were reclaimed and others quickened in their Christian zeal. Many unconverted manifested much tender feeling. In W. G. or 7 gave good evidence of conversion, and rejoiced in God's pardoning love. Many were reclaimed from a miserable backslidden state, and the community in that part of the town much encouraged in the good work of saving souls. Prayer meetings, which had been nearly abandoned for gay parties and sinful pleasure, have been reestablished. The muddy pool of political strife, which ought never to be stirred by the loyal subjects of the glorious and soon coming Son of David, seems to be let alone. Both as the result of our meeting, and the commendable sympathy for a government putting forth its utmost efforts for existence, is this the case.

I baptized 8 happy believers in Smith's Pond, where, 22 years ago, at the age of 19, I led many happy converts into the liquid grave. Of these quite a number yet live to bear testimony for Jesus, others are spending their substance in a state far from God, while many have ended their conflict in peaceful death and are now joyfully awaiting in spirit the glorious reunion in our Father's house to come!

Yours &c.

G. W. BURNHAM.

From Bro. R. Hutchinson.

Bro. Bliss:—I embrace a moment to pen a few lines. When I last wrote you I was sick in Johnson, Vt. Since then my health has been rather feeble, but I have continued to do a little in the Lord's vineyard. I have spent a few sabbaths pleasantly in Odelltown, Roxham C. E. and Champlain N. Y. In some of our meetings the Lord enabled me to preach his word with freedom, and I have reason to believe that some were profited. When I left Rouses Point for the conference I felt the flesh to be very weak, but a sense of duty sustained me; and the character of our meeting with the kind manner I was entertained had a salutary influence on my body and mind.

The conference was the best I have attended for many years. It partook of the spirit of our early gatherings,—a humble, melting, loving, uniting spirit,—no one seeking to be greatest, but all appearing to esteem others better than themselves.

As I entered North Springfield, in company with my esteemed Brother Reynolds, I felt sad and perplexed relative to the cause we were wishing to serve by our coming together. Others, I suspect, came with similar feelings. But the divine blessing, and the presence of so many of the tried friends of the cause whose hearts were beating in unison, soon dispersed our forebodings, and enabled us to sing,

"We'll never be discouraged any more."

But the cause will still be in a tried state, elements of distraction and division will continue to perplex and weaken; but the Lord reigneth, and he will make all things serve his bright designs, even the weakness as well as the wrath of man will he make to praise him. This fact renders the darkest cloud luminous and promising.

I may mention one respect in which the conference was a model one,—I heard no light or trifling con-

versation. I have often thought and felt that a conference is a good place in which to backslide. But at our late meeting all seemed to say,—

"No room for mirth or trifling here,  
For worldly hope, or worldly fear,  
If life so soon is gone:  
If now the Judge is at the door,  
And all mankind must stand before,  
The inexorable throne."

May we, while the Master tarries, have wisdom and grace to be faithful,—to think and speak and act as heirs of the grace of life; so that should we meet again on these mortal shores we may be more Christ-like; and in case we do not thus meet, that we may meet in the kingdom of God, for which we have toiled, sacrificed, prayed and suffered.

Your brother in Christ,

R. HUTCHINSON.

Odelltown, C. E. Oct. 24th, 1861.

From Bro. T. Wheeler.

Brother Bliss:—I wish for a little light upon the fourth word (God) in the book of Genesis.

I am taught that the word in the original is plural, and am left to infer that it should be Gods including God and Christ. I am well aware that the original word Elohim, (Greek) is plural, and also the corresponding word, Aleium, (Hebrew) is plural, but I am not aware that the word God in our version is an improper rendering of the original: as to this, please inform me. Why was it rendered in the singular number, if it should have been rendered in the plural number?

If Aleium and Elohim do mean a plurality of Gods, or persons, then what means Deut. 6: 4. where it says:—"Hear, O Israel: The Lord our God is one Lord?"

Did not our Saviour quote this very text? Mark 12: 29, thus:—"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord;" And did he not translate the Hebrew Aleium by the Greek word Theos, which is in the singular number?

Now, if the word Aleium was designed to express a plurality of persons in God, why did Christ or his biographer Mark use the word Theos which is in the singular number? Are not Elohim and Aleium correct titles of the One God?

If they were designed to teach plurality, then I cannot see how we can avoid believing in the plurality of Gods.

I have supposed that God could speak of himself in the plural, and yet be only one person. In relation to Hebrew nouns we have a rule in Wilson's Hebrew grammar, thus:—"Words that express dominion, dignity, majesty, are commonly put in the plural."

The Lord says of Moses: "See I have made thee a God (Heb. Aleium) to Pharaoh," Ex. 7: 1. Again, the children of Heth, in speaking to Abraham say—"Hear us my Lord; thou art a mighty prince (Heb. Aleium) among us,"—Genesis 23: 6.

In the above instances, notwithstanding a plural word is applied to those individual persons, yet, we do not suppose that they were designed to teach that there was a plurality in persons in Moses or Abraham, or that there were a plurality of those individuals.

In these two instances we have an illustration of the rule in Wilson's grammar.

Now, then, when a plural word is applied to God, why do we not reason as we do when the same word is applied to Moses or Abraham? I wish this point to be cleared up; for I do not understand it.

Editors, in speaking of themselves individually, constantly use the words "we" and "us." I should like to know its origin. It is said that the custom originated with Faust, the founder of the profession. The superstitious people of his day supposed him to be leagued with the devil, and hence, the "we" includes the editor and the devil.

I remain yours searching for the truth,

TIMOTHY WHEELER.

Waterbury Center, Aug. 23, 1861.

Ans. "Elohim" is the Hebrew plural of "Elohe." The Greek for God is "Theos." The word you gave for the Hebrew, we do not recognize, unless it be a different pronunciation of "Elohim." While this last is in the plural, it is correctly God—the Bible teaching that there is but one God—though existing as a tri-unity. The Hebrew has a plurality of excellence, which the English has not, and therefore when translated can be represented only by the singular.

"We" probably, was first used by editors where papers had more than one manager; and it has been used to avoid the egotistic "I."

Ed.

Dear brother Bliss:—I think it is my duty to communicate to the Advent brethren through the Herald a statement of facts and circumstances which have come to my knowledge in relation to a man calling his name Wheeler, and professing to be an Evangelist from the state of Maine. Such a man came to



this place on Thursday the 15th Oct. last and called on Bro. J. Learned and myself, stopping over night with Bro. Learned. His deportment and his answers to questions excited our suspicions that he might be an impostor. He professed great holiness, and great concern for the Advent cause. He asked me if I intended to attend the Advent conference at Springfield. I replied the conference is already past; that it was held last week; and that if he had read the Herald, he must have known it. He said he had not seen the Herald very lately. On enquiring, he said he had a wife, but that she was so ugly he could not, and had not lived with her for nine years. He professed to be intimately acquainted with our lamented brother L. D. Thompson, and spoke frequently of him as being one of his most precious friends, and with whom he had labored much in the Advent cause. He was anxious to obtain names of Advent brethren, on whom he might call,—having a list of names reaching to Canada line, although we gave him none. He said he was intending to go through Waterbury and on to the north part of the state.

On the 30th of Oct. last sister Thompson, the widow of L. D. Thompson, of Northfield, came here, and on asking her if a brother Wheeler had called on her a little previous to our visit from him as above, she answered in the negative. But after being told that said Wheeler said he received instructions as to the proper road to take to lead him to this place, she then said that a man bearing just the description we gave called on her and made such enquiries; but he called his name Cain, or Kane. Sister Thompson asked him if he ever was acquainted with her husband L. D. Thompson. He replied he never had any acquaintance with such a brother. She then showed him his daguerreotype, and after examining it for some time, he seemed to recollect of hearing such a brother preach once some where; but had no acquaintance with him.

Sister Thompson told us that a few days after said Cain left her house a brother Brailly, of Roxbury, came there and asked her if a brother Wheeler had made her a visit, calling himself an Evangelist. He then stated that such a man had been at his place several days, and that he suspected he was a bad man. Sister T. told him that her husband knew D. C. Wheeler well, and had told him to his face he thought he was not clean inside. Sister T. had never seen him; therefore might be imposed upon.

Wheeler said he visited the grave of brother Thompson, and wept over it. Sister Thompson says Cain visited her husband's grave, and wept. We think there can be no mistake but that Cain and Wheeler are the same man.

ERASTUS PARKER,  
JOEL LEARNED,  
ORINDA LEARNED,  
WELTHA R. PARKER.

Waitsfield, Vt., Nov. 3, 1861.

P. S. Perhaps we ought to give some description of the subject of this notice. We judge him to be about 33 or 34 years of age, about five feet ten or eleven inches high, lightish complexion: should think he would weigh 160 or 165 lbs. E. P.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who

take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

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"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

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pd to Sept 18, 1860

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"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the 'American Millennial Association,' 48 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.



## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 16, 1861.

## The Lord and the Little Ones.

"He shall gather the lambs in his arms, and carry them in his bosom," said the prophet when describing what the Lord should do for children, and for child-like hearts, when he should leave the throne of heaven to come among men.

The word "little child," in our Lord's blessing, includes the idea of a docile subject—one who believes without captious reasoning, lives in the family without causing care, and cheerfully and submissively obeys parental control. And this is our Lord's description of a person saved by his grace, and who shall therefore enter the kingdom of heaven. A brother in the Lord was with me to-day, whose account of his child, called by the grace of God into the knowledge and love of Christ, and into conscious salvation and peace in him, illustrates the simplicity of the gospel, and is an encouragement to the presentation of the simple truth as it is in Jesus, to even very young hearts.

I will tell the father of that little child the truthful tale in his own way:

"When my child was about three years old, and while speaking to him of the divine Saviour, I said to him, 'Johnny, the Lord Jesus came into the world to save sinners—little sinners like you, as well as big sinners.'

"He looked up and said, 'What is a sinner papa?'

"You are a sinner, Johnny."

"No, I am not, papa; I don't know what a sinner is."

"I described some of his little faults, but without applying the description, and remarked that 'any little boy who does so is a sinner.' These things do not make him a sinner; but they show that he is a sinner; for if sin was not in him it would not come out in this or any other way."

"With blushing face and flowing tears my little one came to me, and hiding his face on my knee, he sobbed as though his heart would break. Laying my hand gently on his head, I asked him with tenderness what was the cause of his grief; but he only wept more loudly, and clung to me the more. I then asked, 'Have you found out who is a sinner?'

"Yes, papa."

"Who is a sinner?'

"I am a sinner, papa."

"Then the Gospel is good news to you Johnny; for it tells you of Jesus, the sinner's friend." It was my habit to direct his mind to Christ Jesus alone.

"When my child was about seven years old, I was occupied during a few months in a large village in making known the gospel of the grace of God. Many poor, neglected sinners were there brought together to hear; and about forty of them were led by grace to 'know the joyful sound.' Infidels and gray-headed sinners were of the number saved; and in the midst of these was my own little one, confessing Jesus Christ, his all in all.

"A few of the particulars of his conversion may serve to show the simplicity of faith in Christ.

"One evening—after a meeting at which Christ alone was exalted, and God's way of saving sinners was plainly declared—my little boy came to me, led by his mother, who said, 'Papa, Johnny wishes to say something to you.'

"Well, my dear, said I, 'what is it you wish to say?'

"He quietly replied, 'I believe now, papa.'

"What do you believe? I inquired; being careful not to anticipate nor suggest.

"I believe with my heart that Jesus is the Son of God, and that he died on the cross to save sinners; and God the Father raised him from the dead; and he is now at the right hand of God in heaven—Lord of all."

"These were his precise words; and he added,

"I do believe this papa, with all my heart."

"Giving thanks to God, I asked my little one this question: 'Are your sins forgiven, Johnny?'

"I don't know."

"This was said just as a little child would speak; and I added: 'Call upon the name of the Lord Jesus, and ask God the Father, to let you know and feel through faith, that your sins are forgiven, and that your soul is saved.'

"About a week after, he came to me with a placid countenance, and said, 'Papa, I believe more now.'

"What do you believe now, my dear?'

"I believe with my heart, as I told you last week, that Jesus is the Son of God, who died on the cross for sinners; and that God raised him from the dead; and he is at the right hand of the Father, Lord of all. And I believe God has forgiven my sins for Jesus' sake. All fear is taken away papa; and I am now waiting for Jesus to come from heaven.' Blessed Jesus! out of the mouth of babes and sucklings thou hast perfected praise!

"It was in truth, a touching sight, when in the midst of a group of rescued sinners, this little one stood and confessed his faith in Jesus—the Divine and only Saviour of his soul. There stood the infidel and the gray-headed sinner, in the midst of them this little one of seven years old; confessing alike the grace by which they were, alike and equally, saved from sin and death; and the precious blood in which their various sins were all, and forever, washed away. That was indeed a 'happy day.' There was joy and thanksgiving on earth; and more, there was 'joy in heaven'—joy in the presence of the angels of God—the joy of the Good Shepherd, who had sought and found a number of lost and neglected sheep; and who had, together with them, gathered with his arm and into his bosom, a perishing lamb, which he alone could rescue and preserve. And it was then, and still is, an occasion of thanksgiving to God that my little one was drawn to Jesus in such company—in the midst of such monuments of mercy, and miracles of grace, and illustrious instances of the virtue of his precious blood to cleanse from all and every sin. Because it would ever serve to remind him, that the grace that saved him can save the vilest sinner upon earth; the precious blood that washed his sins away can make the foulest sinner clean, and give sweet peace and rest, and holy joy in the presence of the Lord."

Such is the father's testimony to the grace of our Lord Jesus Christ; and I know that his testimony is true. The "little one" of whom he speaks is now a man, and resides in the State of New York, where he preaches faithfully the grace by which he was brought to Jesus when a "little child."

May the hearts of the instructors of the young be stirred up by this narrative to the more faithful presentation of the pure Gospel truth as to the way of salvation, instead of merely telling stories that are often without point, or tend to produce moral conscientiousness only; instead of pointing out the only means of obtaining through faith forgiveness of sins and a new heart.

Who owns the Cornfield?

You saw the beautiful corn-field. Its tall stalks, like the rank and file of a noble army, had been nodding and waving their plumes in the sunshine all the summer through; and in autumn they were bending under the weight of the golden grain. How many batches of bread were hid there? How many hungry mouths would be fed from it?

Every day farmer Jones looked over the stone wall, and talked and thought about "my corn," as he called it. How much of it was yours, farmer Jones? "I planted it," he would say; "I hoed it; I—" but where did you get the first little kernel? God made it. In whose earth did you bury it? God's earth. He is the great land owner. Who cracked the kernel and brought out the living sprout? God. Who fed it? God. Who watered it? God. Who watched it? God. Whose sunshine warmed it? God's. Who sprinkled it with nightly dews? God. Who pumped up its juices, and taught them to manufacture leaves in one place and cobs in another, and set the corn in the cob, and wove soft silk to wrap around the tender fruit, and strong swaths to protect it from blighting frosts and scorching heats? God. Who saved it from mildew, and rust, and worm? God.

Who then is the rightful owner? God. He will indeed pay your wages; but how small a part is your due.

"And I have harvested and used it as mine," said Farmer Jones. "I never thanked God for it, or took it sa from His hand. I never used it for His service. I never thought of his having anything to do with it. I have robbed God of his due."

Farmer Jones never thought of himself of a robber before. Had his neighbor called him so, how angry would he have been! He passed as an honest and just man; but now he asked himself, "Am I not a robber?" And, pricked by his conscience, he fell on his knees, confessed his sin and prayed for forgiveness. The great land owner allowed him to keep what he had given him; but every day afterwards the farmer thanked God for his daily bread; and many a bushel was wheeled away to feed God's poor, or to give God's children, or to help to advance God's cause; and evermore as he looked over the stone wall, he saw God's hand at work in the corn-field, and his heart said humbly, "Thine, not mine, O God."

## Little Ones going Home.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

They are going—only going—

Jesus called them long ago;

All the wintry time they're passing

Softly as the falling snow.

When the violets in the springtime

Catch the azure of the sky,

They are carried out to slumber

Sweetly where the violets lie.

They are going—only going—

When with summer earth is dressed,

In their cold hands holding roses

Folded to each silent breast

When the autumn hangs red banners

Out above the harvest sheaves,

They are going—ever going—

Thick and fast, like falling leaves.

All along the mighty ages,

All adown the solemn time,

They have taken up their homeward

March to that serene clime,

Where the watching, waiting angels

Lead them from the shadow dim

To the brightness of his presence

Who has called them unto him.

They are going—only going—

Out of pain and into bliss—

Out of sad and sinful weakness

Into perfect holiness.

Snowy brows—no care shall shade them;

Bright eyes—tears shall never dim;

Rosy lips—no time shall hide them;

Jesus called them unto him.

Little hearts forever stainless—

Little hands as pure as they—

Little feet by angels guided

Never a forbidden way!

They are going, ever going!

Leaving many a lonely spot;

But 'tis Jesus who has called them—

Suffer, and forbid them not.

THE BOY MORTAR.—The following, from Punch, has a sharp point to it:

"A Jew boy comes home rather grimy and greasy,

The servant-maid sprinkles him, using no soap;

'He's a Christian,' cries Pius, with conscience uneasy,

Cries Punch, 'But if making a Christian's so easy,

O, why doesn't somebody sprinkle the Pope?'

## APPOINTMENTS.

The Lord willing, S. Heath, of Lunenburg, Mass., will preach in South Reading Nov. 17.

The Northern Illinois Conference of Adventists will hold their third quarterly meeting at Deer Park, in the Vermilionville meeting-house, commencing Thursday, Nov. 28, at 10 1-2 in the morning. Deer Park is in La Salle Co., on the direct road from Ottawa to Tonica, being about eight miles east of Tonica and about the same south west on the mail route to Tonica. Those coming on the Central R.R. will stop at Tonica, and those coming on the Rock Island R.R. will stop at Ottawa. Again we invite all interested to come, preachers and people;

For signs there's no mistaking

Proclaim Messiah near.

H. G. McCULLOCK, Sec'y of Conf.

The Lord willing, I will preach in Unity, N. H., as Br. May appoints, Sunday, Oct. 27th; in North Springfield, Vt., Sunday, Nov. 10th; on Dinsmore Hill, Sunday, Nov. 17th. C. O. TOWNE.

I shall preach in Hartford Sabbath, Nov. 17, and remain in that vicinity and preach one or two weeks. All that wish my labors in the neighborhood for an evening, or so, will address me at Hartford care of E. Williams, without delay. J. V. HIMES.

Notice. I have now got a supply for the church in Boston, so that I can attend to calls abroad. All that wish my labors will give me early notice. Address J. V. HIMES, Boston, Mass.

DEDICATION. The New Advent Chapel in Kingston, N. H., will be dedicated to the service of God on Thursday,

Dec. 5, at 1 o'clock P. M. Elder J. V. Himes will preach on the occasion, and will continue the meeting over the sabbath. Brethren and friends in the neighboring towns and vicinity are cordially invited to attend. We hope to see the glory of God in the salvation of souls. F. GALE.

Kingston, N. H., Nov. 11, 1861.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

E. Lloyd, \$1. The two books, sent the 6th, with postage came to \$1.12—12 cts being due.

E. Matthews. You write that you send \$1 for Z. Bow-el. There was no dollar enclosed; but the letter appeared as though it had contained a gold dollar, and so we cr. him from 1866 to 1892. We cr. sisters Tooker and Bitten-house \$1 each Sept. 7; but find no memorandum about tracts. We however now send the amount you name.

H. S. Wilder, 25 cts. You give us no intimation of your former P. O. address; but if you are the H. S. W. to whom we have sent to Jamaica, it will pay to No. 1055.

G. W. Burnham. Have cr. you \$1.26 to 1881 and mailed you the \$3 on the 6th inst.

S. Bradford. Old postage stamps are refused by the P. M. in Boston; but I presume if you write to the P. M. General, he will direct your P. M. to receive them.

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" \$10.00

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00

Stephen Sherwin, Grafton, Vt. 1.00

Martin L. Jackson, Milesburg, Pa. 2.00

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## RECEIPTS.

UP TO TUESDAY, NOV. 12.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

W. D. Hopkins 1093—are out of the No. of Nov. 2d, M Perkins 1101, Elias Smith 1056, L. Nichols 1093, Mrs. M. J. Tilton 1088, G. W. Leonard 1089, J. Atkinson 1092—each \$1

A Dixbee 1101—sent 3 discourses for the stamps; J. Shearer 1137, Addison Small 1127, J. C. S. had paid to 1075 S. Bradford 1119—each \$2.

R. Atkinson 1114, \$1.50.







mixing and mingling of the nations. Aided by the application of steam to the propulsion of the rail-way carriage and the ocean steamer, and stimulated by an insatiable thirst for pleasure, for fame, for gain, and for knowledge, the present age stands out boldly marked, and clearly defined, above and beyond all that have gone before it, as the age of travel. But the present is no less clearly marked as an age of knowledge. Not that we understand, better than our fathers the doctrines of Christianity; but in many, if not all the departments of human knowledge, we have far out-stripped all the generations of the past. There is not only great advance, but wide diffusion. The printing press, the telegraph, the railway and the steamer, are rapidly developing new thoughts, new habits and aspirations, in all places of the earth. It is doubtless, then, the age indicated by the prophet,—an age of running to and fro, and of the increase of knowledge.

2. The coming of Christ will be immediately preceded by the world-wide preaching of the gospel. See Matt. 24. 14: "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." The end here spoken of, is the end of the world, that with which the coming of Christ is associated. Before this end comes, the gospel is to be preached in all parts of the world, not for the salvation of all the world, but for a witness unto all nations. For the past forty years this work has been in a special manner accomplishing. During this period have come into effective operation, all our missionary, Bible and Tract Societies. These, aided by great improvements in the art of printing, and still greater facilities in travel, and stimulated by the Macedonian cry, from large portions of our world, hitherto effectually barred against the gospel, have even now, for aught any one can decide positively to the contrary, fulfilled to the letter, this witness-preaching of the gospel to all nations.

But we have additional testimony on this point in Rev. 16. 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach,—to every nation, and kindred, and tongue, and people." The substance of this preaching is, fear God, and give to him glory, and worship; and the reason assigned is, "for the hour of his judgment is come." Hence we are told in the next verse, "And there followed another angel, saying, Babylon is fallen, is fallen." The flying of this angel preacher marks the rapidity with which the gospel is to spread, and identifies it, beyond dispute, with our own day; while the immediate subsequent fall of Babylon proves that, it immediately precedes the coming of Christ, for the Roman anti-Christ is to be "consumed by the Spirit of Christ's mouth, and destroyed by the brightness of his coming." 2 Thes. 2. 8.

3. The age immediately preceding the coming of Christ, will be an age of great pleasure-seeking, and of business enterprise. See Luke 17. 26--28: "As it was in the days of Noe, so shall it be also in the days of the Son of man." They ate, they drank, they married wives and were given in marriage. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; even thus shall it be, in the day when the Son of man is revealed." Men have eat and drunk, have planted and builded in every age. The Saviour knew this perfectly well. But he also knew that the times of Noah and Lot were distinguished for these things, that then men had become so engrossed in worldly things, in the pleasures and business of life, as that they had, in a great measure, lost all regard for the authority of God. These were almost, or altogether, the only things for which they lived; even so shall it be, in the age immediately preceding the advent. But here the question arises, Are not these the characteristics of our own day? Is not this a pleasure and a gain-seeking age? Was there ever an age like it in the history of our race, unless we except those marked as its parallel, by the Saviour? And they were only like in kind, not its equals in degree. Their facilities for acquiring gain, and gratifying pleasure, were

comparatively limited. The wonderful inventions of modern times have aroused and stimulated, to a degree hitherto unknown, both the power to acquire wealth, and the disposition to spend it in all the ways which a voluptuous age can invent. Nor are these alone the characteristics of the world. The church, too, notwithstanding all her activity in the great and good work of spreading the gospel, is largely under the influence of this worldly spirit. The Saviour, foreseeing that his church would be in danger, from this source, issues a timely warning. See Luke 21. 34: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." This warning has almost the force of prediction. Is it not true that the church is largely engrossed with the cares of this life? So living, as that should the day of the Lord now come, it would come upon her unawares. And this word, unawares, reminds us of another point of resemblance between the times of Noah and Lot, and the time of the coming of the Son of man. For as the flood of water came on the antediluvian world, and as the rain of fire came on the cities of the plain unawares, even so will the coming of the Son of man be. The great mass will, as then, be taken by surprise.

4. And this naturally brings into view another sign of our times,—viz: the unbelief of the church and the world as to this great doctrine of the advent. The world will scoff at the doctrine of the advent altogether, while the language of the church will be, "Our Lord delayeth his coming." The sentiments of the former, we find recorded in 2 Peter 3. 3, 4: "Knowing this, first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." What period of time is included by the last days here named, need not be positively decided. It is sufficient to say, that the last days of the gospel dispensation, those immediately preceding the coming of Christ, are doubtless included. Yet in these days, down to the period of the advent, the men of the world will scoff at the idea. But is this not true of our own day? "No," says the superficial observer; "does not the church preach this doctrine of the future advent? and yet were the scoffing of the world?" But hold; just give this subject a little prominence, half that which the scriptures give it, preach as the scriptures preach it, as an event near at hand, intensify this truth, by the lapse of eighteen hundred years, and the concurrence of all the signs of our times, strike boldly and plainly, until you arrest public attention, and, having done all, mark the result. The man who will do so, who has the fortitude and ability to do so effectually, will call down upon himself such a tirade of abuse and ridicule, as no other course of action would secure, however simple, mean or criminal. Miller's experience is an example in point. Long before the error of his chronological dates had been developed by the lapse of time, he was the butt of ridicule. The license to abuse and vilify him was absolutely universal and unchallenged. Why was this? From the great mass, this opposition, this abuse arose, not from the detection of his chronological errors, but from unbelief of, and hatred to, the doctrine of the advent altogether. And this belief, this hatred, still pervades the masses; and were the doctrine preached to-day, as then, plainly, boldly, powerfully, the results would be everywhere similar.

But the church's unbelief is of a different type. She does not, like the world, deny the doctrine in toto, she simply postpones the event. "Our Lord delayeth his coming." And should the question be asked her, How long? The reply would be, At least a thousand years. But why put this language into the mouth of the church? We answer because the Saviour puts it into the mouth of the evil servant, who would not watch for his returning Lord; and that servant must be understood as the representative of a class,—a class, who should be found in the church, just prior to the advent. And if that class does not constitute the church of to-day, it is not because her position on the subject of the

advent is not the same. If that unfaithful, unwatchful servant, does not represent the church of to-day, on this subject, then we will look in vain for the represented.

But again, the unbelief or indifference of the church, just prior to the advent, as it respects this event, is illustrated in the parable, is a prophetic description of the state of the church immediately preceding the advent. We do not understand, however, that the definite numbers used, represent the exact proportion of the true and false professors of that day. There will be many of both classes. But what we wish to notice particularly, is that just before the midnight cry is made, "Behold the Bridegroom cometh," these virgins "all slumbered and slept." This language points out the great want of watchfulness which will characterize the Church at that day. Now where shall we look for a realization of this prophetic picture, if not to our own day? On this subject the Church of to-day is most assuredly asleep. We are told the form of salutation among Christians in primitive times, in very common use, was, "The Lord cometh." We know from the Scriptures, that the early Christians longed for this event. But it is not so now. The subject is not talked of, nor thought of. The pulpit and the press proscribe it. Truths pertaining to the Church's faith are discussed a thousand times over, but those pertaining to her hopes are neglected. Many excuse themselves by saying, "the great matter is to know that we are united to Christ." Yet the wise, as well as the foolish virgins are censured, not because they had no oil, but because they went to sleep when they ought to have watched. We conclude, then, that the unbelief and indifference of the Church and world on the subject of the advent, constitutes a marked and well defined sign of the near approach of that event.

For the Herald.

### Travels about Home. No. 11.

After returning from Waterloo, August 25th, I spent two Sundays at home and in West Derby, and on Thursday, the 29th, attended a Sunday school pic-nic in Casswell-borough where I addressed the children at some length from

Don't drink,

Stop and think,

Perhaps you stand on ruin's brink;

They seemed to be interested; and this simple rhyme if remembered and acted upon may be useful to them some day.

I have somewhere met with a tradition respecting the apostle John, that a person once saw him playing with a partridge and expressed surprise that one who occupied the position he did in the Christian church should be thus employed; to which he replied by asking the significant question, "Does the hunter always keep his bow on the stretch?" I believe that amusement, or "the pursuit of pleasure for pleasure's sake," is always more or less dangerous and a healthy mind does not need it; but recreation as a means of gaining greater health, vigor and usefulness, the better to be prepared for the work of life which God has given us to do, is lawful, provided that it is of such a nature that we can ask the blessing of God upon it, and invite his presence with us in it.

It was with this conviction that I accepted a generous invitation of Bro. Foster to go on an excursion to lake Memphremagog. This Lake is about 30 miles long and two or three wide—one third of it in Vermont and the remainder in Canada. Its name is supposed to be a corruption of the Indian name, Nem-plow-bougue, which signifies, a large beautiful sheet of water; and no one who has seen "our Lake" will doubt the propriety of applying to it the name thus interpreted. On Wednesday, September 4th a party consisting of Elder Benj. Graves, a Presbyterian minister of Ohio, and his wife; brother and sister Foster; myself and Mrs. O. went at an early hour to Newport—the head of the lake, where we took the steamer "Mountain Maid" for Owl's Head, and arrived at the Mountain House about 10 o'clock A. M. When the ladies had adjusted their dresses, and we had procured staves and "a lunch," we assayed to ascend the mountain. It is called over two miles to the summit, but the

day being cool and pleasant, and having plenty of time we were all of good courage. For some distance the ascent was easy and gradual, but having passed Shelter Rock—a place where our party might have been well protected had we been overtaken by a rain-storm,—we went through the Old Field, the Maple Grove, Fern Hollow and the Toll-gate—a narrow pass between two high rocks,—and soon found ourselves among the stern realities of the ascension as might be inferred from the names applied to different localities, such as—Break-neck stairs; Weary-toe steps; Winding staircase; Spruce-tree steps, and Giant's staircase; but the latter ascended and we were fairly above the tree-tops, the summit of Owl's Head was gained, and we stood nearly 3000 feet above the Lake. The scenery was magnificent beyond description. As we gazed on wide-spread forests, mountains, rivers, ponds, villages, well cultivated farms, and the Lake lying at our feet, like an illuminated belt, who could be silent? How level the country seemed which once we thought was hilly! How extensive the view! We looked at, and admired this grand panorama of nature for a while in company, and then leaving the ladies wrapped in their shawls and seated in the shelter of the rocks the gentlemen separated to ramble where they pleased. We found the summit riven into gorges and ravines from which four distinct peaks ascend. While seated on one of these and looking down on the Mountain House, which now seemed almost as much like a bird's cage as a hotel, I thought of our Saviour's temptation when he was taken "up into a high mountain and shewn all the kingdoms of the world and the glory of them;" and of the utter insignificance which earth's grandeur must present to the saints in their ascension at the coming of the Lord. Here too I listened to the hum of insect life, and saw a dead bird lying in a rocky cleft to remind me that the curse was there. This was a grand place for meditation, but the flight of time reminded us that we had to descend, and therefore taking one long, last look at this part of our heavenly Father's domain—for "the heights of the hills are his also"—we commenced the descent. It seemed, on account of our weariness, about as hard going down as it was coming up, but we "drank of the brook by the way" which refreshed us, and reaching the Mountain House in safety, about 4 o'clock P. M. we were prepared to do ample justice to the excellent dinner which our host had provided. The remainder of the day was mostly spent in social conversation; and after religious services conducted by Bro. Graves, we retired to rest, feeling grateful to Him "that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name."

Thursday, Sept. 5th dawned in autumnal glory, and after breakfast and our morning devotions, we were ready for the arrival of the "Mountain Maid"—the only steamer that plies on these waters. As brother and sister Graves desired to continue their journey towards their Western home, via Montreal, we concluded to accompany them to the Outlet. The ride was delightful and we enjoyed it very much. In going down the Lake we had a fine view of the mountain which we had ascended, and though we know from examination that the Owl's Head was bald, yet the body had obviously covering enough; but at this we were not surprised, considering that he never migrates, and that the storms of winter are often severe in these parts.

On our arrival at Magog we bade Bro. Graves and his companion farewell. We had been associated with them more or less for several days, and he had preached for me in the afternoon of the previous Sabbath, but now we parted probably never to meet again till the shores of time are exchanged for those of eternity, and we through grace are permitted to ascend without weariness the heights of "the holy hill of Zion," where we can stand and with eyes undimmed behold the heavenly country

"Where the hidden wound is healed,  
Where the blighted life re-blooms,  
Where the smitten heart the freshness  
Of its buoyant youth resumes;



Where the love that here we lavish  
On the withering leaves of time,  
Shall have fadeless flowers to fix on,  
In an ever spring bright clime;  
Where we find the joy of loving  
As we never loved before,—  
Loving on, unchilled, unhindered,  
Loving once and evermore."

After spending an hour and a half at father Johnson's we returned to the boat, reached Newport a little after dark, and arrived at home about 9 o'clock—"all right."

As Owls Head is distinctly visible from the vicinity of our residence I have often since our excursion looked at it and thought how it would compare with some of the mountains of the Bible, and find on examination that the highest peak of Ararat, a range of mountains in Armenia where the ark rested, is about five or six times the height of Owls Head, or 15,000 feet above the level of the sea, and is perpetually covered with snow. Lebanon, a celebrated chain of mountains in Syria, I suppose, is still higher, and according to Arabian poets, "bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet." Owls Head is nearly twice the height of Carmel, four times the height of Olivet, and eight times the height of Zion; while Calvary, which is never called a mountain in the Scriptures, was probably only a slight elevation of land just outside of Jerusalem.

"For some good reason," says a distinguished writer, "the Deity has usually chosen mountain summits, and those which are isolated, as the theatre on which to make the grandest exhibitions of himself. It may be because those grand and striking features in nature fix the locality of events so that they never can fade from the memory of man. The giving of the law needs no lofty column of stone to commemorate it. Mount Sinai lifts its awful form toward the clouds, a perpetual, unwasting monument. God's exhibition of himself to the awe-struck prophet, as he passed by him heralded by the storm, the earthquake, and the flame, needs no pyramid to consecrate the spot. Mount Horeb tells where the Almighty dimmed his glory and covered the human face with his fearful hand, so that his brightness might not destroy the being who would gaze on him. The transfiguration of the God-man requires no pillar of brass to arrest the eye and aid the senses, as man contemplates the place where the wondrous scene transpired; Mount Tabor is its everlasting memorial. Thus do mountain summits stand the silent, yet most eloquent historians of heaven and earth."

"But beside their present benefit they have also an ultimate meaning; and those immortal mountains, with their silent yet eloquent summits, all point to a spiritual elevation, whose top is lost in the glorious atmosphere of the upper world. Thus Ararat, with the heaven-lifted heaven-guided ark resting on its summits is but a symbol of the Christian's repose, after the storms of life, and wreck of all earthly things, on the serene heights of perpetual bliss. Mount Moriah is only the shadow of that height of mystery where God offered up his only Son, and there was no hand to stay the stroke. Sinai and Horeb are but dim reflections of the terrors of that law whose final execution shall set the world in a blaze. Mount Pisgah points to a 'land of promise' from whose bosom rise more glorious summits than the goodly mountain Lebanon. Tabor reveals beforehand the appearance which the Lamb of God will present when he stands on 'Mount Zion' with the redeemed about him: and Olivet and Calvary are both eloquent of heaven."—*Headley's Sacred Mount*, pp. 13—15, 197.

The transfiguration of Christ on Tabor—as is supposed—though like a momentary burst of sunshine on a dark day, reminds us of the era "when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously; and as to the eye of faith the rugged and barren mountains of earth disappear in the fires of the last day, and the hills and vales of Eden restored rise clad with perpetual verdure, and the ransomed of the Lord are there, we cannot but desire to stand with them on the Mount of God, To look on the land of which prophets have spoken,

Where sinning and sorrow are ever unknown,

And circles there formed, no more will be broken;  
For God, his protection around them has thrown.

J. M. O.

### Victory in the South.

After undergoing dire perils by the assault of the winds and waves our fleet met at Port Royal on Monday morning, Nov. 4, and very soon received the compliment of a noisy attack from the "Musketo" fleet under Commodore Tatnall. Forty-five minutes sufficed, however, to disgust the Rebel commander with naval warfare, and his contemptible squadron scattered in a hasty retreat. On Tuesday another attempt was made by this valiant fleet of Rebels to annihilate the Great Expedition, and for two hours there was sharp firing. Then three or four of our gunboats, being tired of this folly, opened broadsides in earnest upon Tatnall, whose navy scratched away for the last time, and disappeared in any holes which opened to them. On Wednesday there was no fighting.

The decisive battle and consequent victory took place on Thursday, Nov. 7. At the mouth of Port Royal are two forts, Beauregard and Walker. As many of our vessels as it was deemed advisable to employ, began at 9 o'clock their bombardment. Fort Walker, on Hilton Head, mounted 23 guns; Fort Beauregard, on Bay Point, mounted 15 guns. Our vessels, making a majestic circuit, poured in their fire, broadside after broadside, upon the two forts. The scene is described as most thrillingly magnificent; the tempest of shell was unequalled; every gun was aimed with precision, and served with rapidity. The shore batteries returned our fire bravely, but without effect; they had calculated on an easy victory, and fell a prey to panic when they discovered that the "Yankees" refused to be annihilated.

The battle began at twenty-six minutes past nine in the morning, and at half past two in the afternoon the National flag was planted on the soil of South Carolina, greeted by the shouts of thousand of patriots, and saluted by strains of jubilant music from the various bands of the fleet.

Soon a regiment, the 7th of Connecticut, was put on shore to take possession of Fort Walker, over which the Stars and Stripes were then flying. They rushed to their work with the alacrity which has marked every movement forward of our troops; but there was little work for them to do; the Rebels, panic-stricken, had fled in most admired disorder, leaving behind them food, clothing, valuables, everything. The road over which they ran half a dozen miles across the island was strewn with muskets, knapsacks and heaps of other implements of warfare. It is said that they took boat at Seabrook for Savannah, but their movements cannot be with precision at this moment reported.

The next morning the National flag was flying from Fort Beauregard also, and our troops were on their way to Beaufort itself. Beaufort was deserted by all white men except one. He was too drunk to move. He had celebrated the annihilation of the "Yankees" too early, and with too free a bowl. The negroes had everything their own way. Their masters have informed the world that the blacks desire nothing this side the grave except slavery and the dear privilege of fighting in defense of their shackles. The theory reduced to practice has failed. The negroes pillaged their masters and ran with outstretched hands to the "invaders."

And so The Flag once more waves on the shores where it was first insulted. This splendid success has been purchased with the loss of eight killed, six severely wounded, seventeen slightly wounded; total 31. We have an estimate of the rebel loss, which makes it 120 killed, 100 wounded.

Beaufort District has 3,200 slaves. Its annual crop of rice, cotton, and corn at valued at \$5,500,000. From this statement it is clear that its possession by us must be a terrible blow to the rebels, and an incalculable advantage to the National cause. We hold a splendid harbor, strong fortifications, or fortifications which may easily be made strong, and we have a position in Beaufort; which can be successfully attacked by no force which does not strike from the sea. Our

fleet will prevent any attack from that quarter, even if the rebels had any vessels. There is no aspect of this victory which is not bright; it is, moreover, the sure precursor of even more brilliant successes in the future, till there shall be no longer any place for either battle or victory. —N. Y. Tribune.

### The Great Expedition.

The accounts of the success of the great armada are voluminous and interesting. We gather some scraps worth nothing. After the landing of our men they were formed at once in order of battle, and kept standing to their arms all night, ready for any emergency. Many valuable horses, all saddled and bridled, were found running through the woods upon the island, and were taken possession of as fast as they could be caught. Of course the negro forms a prominent subject in all the accounts. We copy some statements concerning him from the New York Post:

"Early in the morning after the victory, the plantation negroes began to come into camp, and with the genuine African instinct for trade, each had provided himself with a turkey, a shoulder of bacon, or two shoulders and a brace of hams in the shape of a struggling porker, which he bore kicking and squealing under his arm. It was amusing to see the pertinacity with which the fellows would cling to their prize, even while waiting to be questioned under guard of a file of soldiers. The instant one was spoken to, the bit of wide-awake or the rimless crown of straw which did duty as a hat would be jerked off with characteristic obsequiousness, the negro stand scraping and bowing, answering meanwhile his catechism, as well as he could with the noisy and struggling beast distracting his attention.

Several who came in brought wagons loaded with knapsacks and accoutrements which they had picked up on the way. All seemed ready to work, and those who were so fortunate as to have possessed themselves of some stray horse or a pair of plantation mules found abundant occupation.

'O, Lord, massa,' said one, 'we'se so glad to see you. We'se prayed and prayed to the Lord that he would send you Yankees, and we knowed you'se was coming.'

'How could you know that,' asked Dr. Craven. 'You can't read the papers. How did you get the news?'

'No, massa, we's can't read, but we'se can listen. Massa and missus uses to read, and sometimes they's would read loud, and then we would listen so,' making an expressive gesture indicative of close attention at a keyhole. 'When I'se git a chance I'se would list'n, and Jim, him would list'n, and we put the bits together, and we knew'd the Yankees were coming. Bless the Lord, massa.'

Another stout fellow asserted that the good Lord had appeared to him in the shape of a Yankee, who assured him that his hour of deliverance was at hand.

The poor, trusting creatures never seemed to question that a war which they had heard was all about them must mean their deliverance from a bondage with which they do not seem to have been sufficiently in love to follow the fortunes of their fleeing masters.

A driver's whip, which was picked up, was shown one of them, and he was asked if he knew what it was.

'Golly, massa!' said the negro, with a suspicious, sidelong look at the familiar whip he saw raised aloft, 'guess dis nigger knows what dat dere is,' and he proceeded to explain the use to which it was applied.

When some doubt was expressed as to the negro's statements in regard to numbers, one of them answered:

'We can't read, but we can count.'

'How did you learn to count?'

'Picking cotton, massa. We'se all got to count when we pick cotton massa.'

An officer on board the Wabash writes as follows:

"The ruin and havoc, in Fort Walker particularly, was beyond description. Five of their guns were dismounted, carriages torn to atoms, and tumbled about in inextricable confusion. The

works were ripped and torn. A cloud of sand and dirt enshrouded the forts under the terrific fire of this ship and the Susquehanna. These vessels did their fighting at the short distance of five hundred yards—using five second fuses. The sand blinded the rebels, by the bursting of a shower of shot and shells. Their guns could not be worked under the fire, and became choked with sand.

Five times our ship, followed closely by the Susquehanna, ranged up, at no time at a greater distance than seven hundred and fifty yards; the fourth time, on the second turn, on the home stretch, at a distance of five hundred yards. The scene then baffles all description. We made up our minds that they must leave. The officers and men of the army on the transports below say that the firing for rapidity and precision exceeded anything they ever dreamed of. We were twenty minutes in face of the battery at that distance, and fired about twenty-six broadsides.

The enemy replied gallantly, but not dreaming that we would dare come so close, their guns had too great elevation and our rigging only suffered. The people below on the transports say that they expected to see us come out (if we came out at all) of the cloud of smoke that enveloped us, a wreck. But as we finally drifted by and ranged out of fire, and they saw us 'right side up' their cheers could be heard three miles away!"

### From the Army of the Potomac.

WASHINGTON, NOV. 14, 1861.

To the Editor of the Boston Journal:

REVOLUTION.

How fast we move! With what rapidity we hasten to the final culmination, although what that may be is not clearly seen. It is a law in mechanics that bodies of great weight can have their inertia overcome only by degrees. See how carefully an engineer of an ocean steamer puts the machinery in motion. A sudden head of steam would make all a wreck. How slow we are to make progress at first in the realm of ideas when great problems are before us, but how tremendous the revolution when we arrive at certain conclusions. A great deal has been said about abolishing slavery. Some have desired an edict from the President; others have advocated Congressional action, forgetting that Congress has very limited powers in that direction. Meanwhile events have been working out the solution of the problem. According to Commander Dupont the negroes "have been shot down like dogs because they will not go off with their masters;" and quoting from a letter from one of the officers of the fleet, "The moment Gen. Drayton took to his horse, his two hundred servants went directly to the Wabash." Only one white man, it seems, was left in Beaufort, but thousands of negroes are there, and General Sherman will find himself overwhelmed with them. Will they ever know their former masters again? Never. From this moment they are free. Nobody claims them; nobody can claim them. Wherever the federal army moves in the seceded States, without an edict or proclamation or official enactment, slavery is broken up just as our ice-bound rivers are by a freshet in mid winter. The landing at Beaufort has demonstrated it. But see how we advance in ideas. Everybody knows how conservative John Cochrane has been, with what zeal he has battled for Southern rights, but in his love for the Union, and for handing down to future ages Democratic and Republican principles, he boldly takes the ground to which sooner, or later, all will come, that as a military necessity slavery must be abolished, as far and as fast as our armies advance. Yesterday his regiment, the United States Chasseurs, received their winter clothing, and appeared on parade in the afternoon as fresh and clean as when they first marched up the Avenue. After parade they were drawn up in hollow square, near a platform upon which was seated Mr. Secretary Cameron and other distinguished gentlemen. Col. Cochrane addressed his men, giving first the features of the rebellion, and that it was our duty to crush it. To do this we had a right to confiscate the property of the rebels, to seize cotton, and, as their slaves were an element of power against us, it was our duty to take possession of



them; and not only this, but to put arms in their hands to aid us in suppressing this rebellion, and to secure their freedom! Any General who should fail or refuse to do this was as unfit for service as he who should decline to explode a mine which had been prepared for the destruction of the enemy!

Up to this moment his men had stood mute and motionless, with arms at rest; but in an instant, as if all had been moved by an electric impulse, they burst into enthusiastic applause! This, the Colonel said, was not abolitionism; it was only using the means at hand for suppressing the rebellion and saving the country.

At the close of the speech, which, after this electric shock, was frequently applauded, Mr. Cameron was called upon. He said that he fully endorsed every word Col. Cochrane had said, and lest he should be misunderstood, he would repeat that the sentiments of Colonel Cochrane upon this subject were his own, and he was glad to hear them!

This declaration, so straightforward and explicit, was received with great demonstrations of delight by the troops, and when Mr. Cameron descended from the platform they gave him three hearty cheers.

There is no mistaking the sentiments of the army upon this subject. I have not said much of the feelings of the soldiers, but I have heard their opinion fully expressed, and it is my firm conviction, that had the same speech been made to the entire army, all would have joined in the applause.

CARLETON.



## ADVENT HERALD.

BOSTON, NOVEMBER 30, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week,

till it shall amount to \$400; which will be needed by January first to pay for a bill of paper then due.

Brethren and Sisters, shall this expectation be realized? We commence the column this week with a remittance from Pa., and a friend in Maine.

### The Voice of the Church on the Restitution.

CLEMENT, Bishop of Alexandria, a contemporary of Tertullian, says Thomas Burnet, "Takes notice that the seventh day hath been accounted sacred, both by the Hebrews and the Greeks, on account of the revolution of the world, and the renovation of all things; and giving this as a reason why they kept that day holy: seeing, that there be not a revolution of the world every seven days, it can be in no other sense than that as the seventh day represents the seventh millenary, in which the renovation of the world and the kingdom of Christ are to be"—*Theory of the Earth*, v. 2, p. 188.

Clement "affirms that he had heard those preach whose doctrines had been immediately received from the apostles," *Voice of the Church* p. 71.

CYPRIAN, Bishop of Carthage, beheaded A. D. 258, a professed admirer of Tertullian, wrote as follows:

"When you see all these things come to pass, know that the kingdom of God is nigh at hand.

Dearest Brethren, the kingdom of God has begun to be nigh at hand; reward of life, joy, eternal salvation, perpetual happiness, and possession of Paradise, lately lost, are certainly coming nigh while the world passes away," *From the Voice of the Church*, p. 73.

LACTANTIUS, about A. D. 310, wrote:

"Let philosophers know, who number thousands of years, ages since the beginning of the world, that the 6000th year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better." *Book of Divine Inst.*

METHODIUS, Bishop of Olympus, who suffered martyrdom about A. D. 312, says in his book on the resurrection, written against Origen:

"It is to be expected that at the conflagration the creation shall suffer a vehement commotion, as if it were about to die; whereby it shall be renovated, and not perish; to the end that we, then also renovated, may dwell in the renewed world, free from sorrow. Thus it is said in Psalm 104: 'Thou wilt send forth the Spirit, and they shall be created, and thou wilt renew the face of the earth' &c. For seeing that after this world there shall be an earth, of necessity there must be inhabitants; and these shall die no more, but be as angels, irreversibly in an incorruptible state, doing all most excellent things," *Elements* &c. p. 45.

AUGUSTINE born A. D. 358, who died in A. D. 430, writes of the earth's renovation:

"By the change of things the world will not entirely perish or be annihilated. Its form, or external appearance, will be changed, but not its substance. The figure of this earth will pass away by the general conflagration. The qualities of the corruptible elements of which our world is composed, which were proportioned to our corruptible bodies, will be destroyed by the fire; and the substance of those elements will acquire new qualities which will be suitable to our immortal bodies, and thus the world by becoming more perfect, will be proportioned to the then improved state of the human body" *Augustine De Civit. Lib. 20. 5. 16.*

JEROME, born A. D. 330, and died in A. D. 420, wrote: "God will make a new heavens and a new earth, not other heavens and another earth, but the former ones changed into better."

(To be continued.)

### Eternal Life.

Bro. Bliss:—What do you understand by "eternal life"?—ζωὴ αἰώνιος—a phrase that occurs in the Greek testament not less than 44 times?

Is it a comprehensive term for that condition of being where there are Divine illumination, (John 8: 12) peace, and communion with God (Psa. 30:5; Rom. 8: 6) holiness, and happiness?—a state that begins here in the faithful Christian (Eph. 2: 1; 1 John 4: 14, 15; 5: 11—13) and is perpetual in the world to come (Mark 10: 29, 30) and is therefore like "Salvation" sometimes spoken of as present and sometimes as future?

Does its opposite—"death"—denote a condition of being where there are alienation from God (Eph. 4: 18, Rom. 8: 6, 1 Tim. 5: 6), condemnation (John 3: 16, 18, 36) and exposure to "indignation and wrath, tribulation and anguish" (Rom. 2: 7-9) in eternal punishment? Matt. 25: 46.

Materialists claim that "eternal life" is simply continued existence, and "death" extinction of be-

ing, which in my judgment is incorrect; but as I do not write so much to give my own views as to get yours, and not to provoke a controversy with any one, but to get information, I close and wait to have these queries answered as extensively, briefly, critically or otherwise as your time, limits and inclination may dictate. I remain inquiringly,

Yours as ever,

J. M. O.

We should say "yes," to all the foregoing enquiries; but as our opinion is evidently desired more fully than would be conveyed by such an answer, we will append the following article, embodying our views of

### THE PHENOMENA OF LIFE.

Life is vitality, a condition of existence, or an adaptation to the functions appropriate to any given sphere, or condition of being. The subject which is alive to one state or condition, may be dead to another; the opposite terms of life and death, express opposite relations to the same condition; and the condition, which is denominated life, in contrast with one state of being, may be denominated death, when contrasted with another. This will be seen by the Scriptural usage. Thus,

1. The present state of man is one of life, contrasted with the intermediate in respect both to the righteous and wicked: "The rich man, also, died and was buried; and in hades he lifted up his eyes, being in torment, and seeth Abraham afar off;" and that father of the faithful said to him: "Remember that thou in thy *lifetime* receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented," Luke 16: 15. Paul said, "For me to *live* is Christ, and to die is gain. But if I *live* in the flesh, this is the fruit of my labor; yet what to choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better; nevertheless to abide in the flesh is more needful for you." Phil. 1: 21-24. "For to this end Christ both died and arose, and revived, that he might be Lord both of the dead and *living*," Rom. 19: 9.

2. The condition of the righteous, while "comforted" in that intermediate state, is likewise called life, in contrast with that of the wicked: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the *living*," Matt. 22: 32. "He is not the God of the dead, but of the *living*; for all *live* unto him," Luke 22: 38. "For this cause was the gospel preached, also, to them that are dead, that they might be judged according to men in the flesh, but *live* according to God in the spirit," 1 Pet. 4: 6.

3. The continued existence of the wicked after death, is denominated a state of being, or life, when contrasted with non-existence: Our Saviour said of the dead and buried rich man, that, "In hades he lifted up his eyes, *being* in torments," Luke 16: 23—for the word rendered 'being,' is the same that is rendered *live* in Luke 7: 25: "They which are gorgeously apparelled and *live* delicately are in king's courts."

4. The unregenerate lives to sin, and is dead to holiness; while the regenerate is dead to sin, and alive to holiness: "I was *alive* without the law once; but when the commandment came, sin revived and I died," Rom. 7: 9. "Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive* unto God," Rom. 6: 11. "That we being dead to sins should *live* unto righteousness," 1 Pet. 2: 24.

5. A regenerated condition is denominated life, when contrasted with the unregenerate: "To be carnally minded is death, but to be spiritually minded is *life* and peace," Rom. 8: 6.

6. This regenerated condition, though one of life in contrast with the unregenerate, is at the same time a condition of death, while man is unresurrected, in contrast with that perfected state of being that will follow: "That mortality might be swallowed up of *life*," 2 Cor. 5: 4. "For ye are *dead* and your *life* is hid with Christ in God," Col. 3: 3.

7. The simultaneous relations of the same person, to various conditions, may be contrasted as those of life and death: "She that *liveth* in pleasure is *dead* while she *liveth*," 1 Tim. 5: 6. "If ye *live* after the flesh, ye shall *die*; but if ye through the Spirit do mortify the deeds of the flesh, ye shall *live*," 2 Cor. 6: 9.

Life being thus relative, there are varying conditions denominated *life*, which are not the *same* life. Thus there is the life that all men live in the flesh—in distinction from the life which the righteous live through faith in the Son of God; and there is the immortal or incorruptible life, to which the saints will be raised in their resurrection bodies. These three are more common uses of the word 'life'; and when any condition thus denominated is predicated of any one, the kind of life spoken of must be determined from the context. When we read, "except ye eat the flesh of the Son of Man, and drink his blood, ye have no *life* in you," John 6: 53, the meaning cannot be that there is an absence

of natural life, of which those addressed are in possession. And when Christ said, "He that believeth not the Son shall not see life, but the wrath of God abideth on him," Ib. 3: 36, he could only have meant that they shall never see that higher existence which is contrasted with that of God's abiding wrath,—no reference being had to the life now possessed.

Our present life in the flesh, is a *Psukee*, or soul life; and its continuance is dependent on the action of the blood, constantly supplied with fresh nutriment and purified by constant inhalations of oxygen. Circulating through all parts of the system, this removes the effete particles that have served their office, and supplies their place with fresh particles received from the nutriment, or food eaten. Any failure in the performance of this office, whether owing to continued absence of the required nutriment, neglect to remove from the system the effete atoms, or withholding the necessary supply of air, would be followed by the loss of this phenomena of life. The life of the body would in such case, become extinct. It is thus that accident, disease, and age, cause the life of the body to cease. The soul life of the body being thus dependent on the constantly vitalizing action of the blood, it is said, "The life [nephesh or soul] of the flesh is in the blood," Lev. 17: 11. And because this life is in the blood; it is said, by a metonymy, that "the life of all flesh is the blood," (v. 14).

There is, however, another life, distinguished from this *psukee* or soul life—viz. the *zoe* life, which is defined by Donnegan, "means of subsistence, and so property—also a mode or manner of life." Pickering describes it, "The things necessary to sustain life; substance, wealth." Other lexicographers make it the "manner of life, conduct in a moral respect"—"a happy life, welfare, happiness," &c.

This term, *zoe*, occurs 134 times in the New Testament, and under such circumstances as to demonstrate that it is expressive, not of mere existence, but of a pleasurable existence,—whether participated in by the righteous or wicked here, or by the righteous hereafter.

That such is its meaning is evident from the few instances of its use in the Scriptures where it is not applied to eternal life—its general use. Thus the Saviour said, "Take heed and beware of covetousness: for a man's *life* consisteth not in the abundance of the things which he possesseth," Luke 12: 12. Worldly men thought their happiness would be proportioned to their wealth, or to their means of enjoyment; and this happiness, enjoyment, and means for the same, they called their *zoe*; and hence they were covetous of worldly possessions that they might increase their *zoe*, or the pleasures of life. The Saviour said of the rich man, that he "was clothed in purple and fine linen, and fared sumptuously every day;" this was the time of the rich man's *zoe*; but when he was dead and buried, and lifted up his eyes in hades, in petition to Abraham, that patriarch replied, "Son, remember that thou in thy *lifetime* (zoe) receivedst thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented," Luke 16: 19-25. The rich man's condition in his *zoe*, is contrasted with his torment in hades. He had had his *zoe*, or time of enjoyment; and though still in existence, that *zoe* was in the past. The life, therefore, thus denominated, is a desirable existence—one connected with the means of enjoyment.

We read in 1 Tim. 4: 8 that "Godliness is profitable unto all things, having promise of the life (zoe) that now is, and also of that which is to come." Godliness adds to our peace of mind, sense of security, and gives the enjoyment that is to be derived from the love of and communion with God. It is the promise of this enjoyment here, that godliness gives. It gives no promise of mere existence here; for the wicked also live and become old, while the righteous often lose their *psukee* lives for Christ's sake. The wicked have existence, but they love not those enjoyments which godliness, even here, secures to the just. Peter says (1 Ep. 3: 10), "He that will love *life* (zoe) and see good days, let him refrain his tongue from evil, and his lips that they speak no guile"—which shows that a happy life, and not mere existence is here expressed.

It is this new principle of life which is received when the spirit of man is regenerated. He does not then receive a new existence; for existence he already has, but he receives a new quality or attribute of existence—one that allies him to God, and makes him a member of the family of the redeemed. The Gentiles "Walked in the vanity of their mind, having the understanding darkened, being alienated from the *life*, (zoe) of God through the ignorance that is in them, because of the blindness of their heart." They are not alienated from existence; but are alienated from that alliance with God, which alone can make existence desirable. When the Saviour said, "Except ye eat the flesh of the Son of man, and drink his blood ye have no *life* (zoe) in you," John 6: 53, he could only mean that they were destitute of that union with Him which would be



an eternal joy. When the sinner becomes thus renewed, he has "passed from death unto life" (zoe) 1 John 3:14: he then "hath eternal life, (zoe) abiding in him," v. 15.

The *zoe*, or enjoyments of the present life, are fleeting and transitory. "For what is your life (zoe)? It is even a vapor, that appeareth for a little while, and then vanisheth away," James 4:14. Not so with the enjoyment of the eternal state, which abideth for ever. God will render to them who "by patient continuance in well doing seek for glory honor and immortality, eternal life" (zoe); which is thus made equivalent to the "glory honor and immortality" that are sought for; and which are contrasted with "the indignation and wrath, tribulation and anguish," which God will render to every man that doeth evil. "To be carnally minded is death, but to be spiritually minded is life (zoe), because of righteousness," Rom. 8:6, 10. And we may here serve God "without fear, in holiness and righteousness before him all the days of our life," (zoe) Luke 1:75.

Out of 134 instances of the use of this word, *zoe*, rendered *life* in the New Testament, it is used, 124 times, to express the life received through Jesus Christ. And in the few exceptions to that use, it has respect, as has been already shown, to the enjoyments of existence in the body. It can not therefore be expressive of mere existence either here or hereafter, but its enjoyments. Those who exist and are deprived of all pleasure are destitute of the *zoe* life; and as all real enjoyment comes through reconciliation with God, the *zoe* life which the Scriptures promise, can nowhere be predicated of the wicked. It would be as incongruous to apply this term of life to their eternal destiny, as it would be to speak of a happy misery, or a delightful wretchedness. From this life they will be for ever debarred—not having sought for it and secured it through Christ.

"The wages of sin is death; but the gift of God is eternal life (zoe) through Jesus Christ our Lord," Rom. 6:23. As "he that hateth the Son hath everlasting life (zoe), and he that believeth not the Son shall not see life (zoe), but the wrath of God abideth on him," (John 3:36), it follows that this *zoe* life is received through faith in Him,—those who have it not, and who shall never see it, being subject to death, to God's wrath. It follows, then, that the *zoe* life which Christians now live in the flesh, they "live by the faith of the Son of God," Gal. 2:20. And the loss of faith in him, necessarily results in the loss of this *zoe* life. It is as essential to its continuance, as the air we breathe, or the food we eat, is to the psuke life before considered. As that life is in the blood purified by the oxygen of the atmosphere, so is faith the food, and prayer the vital breath, to this new element of our existence. As the wicked have it not, and still exist, it follows that their never seeing it will not necessarily involve the loss of their existence. Those therefore who make this life to be only expressive of mere existence have a very limited view of the eternal life to which the saints are heirs. *Eternal zoe* it will thus be seen, differs from the *zoe* which the saints enjoy here, only in its being an unalloyed condition of enjoyment, a higher and perfected state of being, freed from all the disabilities of the fall; and in its unending duration. And as the wicked, like the rich reduced from affluence to misery, will have lost all the *zoe* they enjoy here, this *zoe* life will in no sense be theirs. For that life can be had only through faith in Christ Jesus; but to say that there is no existence only through faith through Him, is to deny that the wicked now exist.

#### Prospectus of The Advent Herald For 1862.

The Advent Herald, published by the "American Millennial Association," 46 1-2 Kneeland st. Boston Mass. begins its 23d volume with the first week of January next.—Terms, are \$2 per year in advance.

At the oldest periodical in either continent, devoted to the study of prophecy, and as one that has never departed from the cardinal doctrines generally denominated "evangelical," it is believed this sheet is worthy of the support of all students of prophecy. And it needs for its support a wider circulation than it now receives.

While it is firm and decided in its opinions, it is designed to hold these in all candor, and to present them with all courtesy towards those differing; and it is not closed against a free and christian interchange of sentiments, whenever opposing views are candidly and clearly presented. Discussion is not disputation, and argument is not controversy; and while the former of these is admitted, the latter is not solicited. With the first number of the next volume, it is proposed to commence an Exposition of the 8th chapter of Daniel's Prophecy,—the previous chapters having already passed under review in these columns. It is believed the remaining chapters of Daniel will equal in interest those which have preceded.

The following are the more important truths for the support of which this paper is issued. Will

not the friends interested in the defense of these sentiments, call the attention of their friends and neighbors to them, and send us each, one or more new readers?

#### IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.—That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell, 1. And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 2

2d. That there are but two advents or appearances of the Saviour to this earth. 3. That both are personal and visible. 4. That the first took place in the days of Herod, 5 when He was conceived of the Holy Ghost, 6 born of the Virgin Mary, 7 went about doing good, 8 suffered on the cross, the just for the unjust, 9 died, 10 was buried, 11 arose again the third day, the first fruits of them that slept, 12 and ascended into heaven, 13 which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. 14 That the second coming or appearing will take place when he shall descend from heaven, at the sounding of the last trumpet, to give his people rest, 15 being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. 16 And that he will judge the quick and the dead at his appearing and kingdom. 17.

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors. 18 by the chronology of the prophetic periods, 19 the fulfillment of prophecy, 20 and the signs of the times. 21 And that this truth should be preached to saints and sinners, that the first may rejoice knowing their redemption draweth nigh, 22 and the last be warned to flee from the wrath to come, 23 before the Master of the house shall rise up and shut to the door. 24

4th. That the condition of salvation is repentance towards God, and faith in our Lord Jesus Christ. 25 And that those who have repentance and faith will live soberly, and righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. 26

5th. That there will be a resurrection of the bodies of all the dead, 27 both of the just and the unjust. 28. That those who are Christ's will be raised at his coming. 29 That the rest of the dead will not live again until after a thousand years. 30 And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump. 31

6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. 32 And that the various portions of Scripture which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus. 33

7th. That the promise, that Abraham should be the heir of the world, was not to him, or to his seed, through the law, but through the righteousness of faith. 34 That they are not all Israel which are of Israel. 35 That there is no difference, under the Gospel dispensation, between Jew and Gentile. 36 That the middle wall of partition that was between them is broken down, no more to be rebuilt. 37 That God will render to every man according to his deeds. 38 That if we are Christ's then are we Abraham's seed, and heirs according to the promise. 39 And that the only restoration of Israel, yet future, is in the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles who have been grafted in with them into the same olive tree; and shall cause them to come up out of their graves, and bring them with the living, who are changed, into the land of Israel. 40

1. 2 Pet. 3:7, 10, 13. 2. Dan. 7:27.  
3. Heb. 9:28. 4. Acts 1:9, 11. 5. Matt. 2:1. 6. Matt. 1:1, 8. 7. Matt. 1:25. 8. Matt. 11:5. 9. 1 Pet. 3:18. 10. Luke 23:46. 11. Luke 23:53. 12. 1 Cor. 15:4. 13. Luke 24:51. 14. Acts 3:21. 15. 1 Thess. 4:16, 17; 1 Cor. 15:52. 16. 2 Thess. 1:7, 8. 17. 2 Tim. 4:1. 18. Matt. 24:33. 19. Dan. 7:25; 8:14; 9:24; 12:7, 11, 12; Rev. 9:10, 15; 11:2, 3; 12:6, 14; 13:5. 20. Dan. 24. 7th. 8th, 9th, 11th, and 12th chaps.; Rev. 9th, 11th, 12th, 13th, 14th, and 17th chaps. 21. Matt. 24:29; Lu. 21:25, 26. 22. Luke 21:28; 1 Thess. 4:18. 23. 2 Cor. 5:11. 24. Luke 13:24, 25.  
25. Acts 20:21; Mark 1:15. 26. Tit. 2:11-13.  
27. John 5:28, 29. 28. Acts 24:15. 29. 1 Cor. 15:23. 30. Rev. 20:5. 31. 1 Cor. 15:51, 52.  
32. Rev. 20:2-7. 33. Isa. 11:35; 1, 2, 5-15; 65:17-25.  
34. Rom. 4:13. 35. Rom. 9:6. 36. Rom. 10:12. 37. Eph. 2:14, 15. 38. Rom. 2:6. 39. Gal. 3:29. 40.

8th. That there is no promise of this world's conversion. 41. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. 42 That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. 42 That the Man of Sin will only be destroyed by the brightness of Christ's coming. 44 And that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. 45

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end, 46 calling upon them to repent, in view of the fact that the kingdom of heaven is at hand; 47 that their sins may be blotted out when the times of refreshings shall come from the presence of the Lord. 48.

And 10. That the departed saints do not enter their inheritance, or receive their crowns, at death. 49. That they without us cannot be made perfect. 50—That their inheritance, uncorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. 51. That there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing. 52 That they will only be satisfied when they awake in Christ's likeness. 54 And that, when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' 54. Then they will be equal to the angels, being the children of God and of the resurrection. 55.

#### The Granary.

A Tale which every Person will Read.

BY REV. A. C. THOMAS.

"Whoso readeth, let him understand."

"Jonathan Homespun, having purchased an extensive farm, and provided himself with everything requisite for prosperous husbandry, proposes to furnish subscribers with one quart of wheat weekly, at the low price of two dollars in advance, or at two dollars and fifty cents if paid after six weeks.

"The facilities afforded by the Government for the transportation of wheat to every section of the country and adjacent provinces, are such as prove satisfactory to every subscriber; and the proprietor of the Granary assures all who may patronize him, that he will exert himself to supply an article of the first quality. N. B.—Agents will be allowed a generous percentage. Address, post-paid, Proprietor of the Granary, Hopewell."

Such was the prospectus issued by my friend, Mr. Homespun. Feeling a lively interest in his welfare, I visited his farm, although it was a long journey in nice order. He informed me that he had contracted a large debt in the purchase of the premises, stock and implements of husbandry, but he had no doubt of his ability to discharge every obligation in a few years. He also stated that he had already received many hundred subscribers, and that in four or five weeks he would commence the delivery of the wheat according to proposal.

The scheme appeared plausible; and my friend was so confident of success, that I had not the slightest doubt of his prosperity. I entered my name as a subscriber, and when I left him he was preparing many thousand quart sacks.

Every week, for the space of two years, I received my quart of wheat, and concluded, from its excellent quality, and prompt delivery, that everything was prosperous with Jonathan Homespun and his farm. So I gave myself no concern about my indebtedness to him; "for," said I, "to a farmer so extensively patronized, as he is, the small pittance of two years' arrearage would be but a drop in the bucket. It is true, there was occasionally printed on the sack a general notice to delinquents; but I never suspected that this was intended for his friends.

The notice, however, became more frequent; and having leisure, I concluded I would visit my friend, the proprietor of the Granary. He greeted me cordially, but I saw that there had been trouble. He was evidently worn with toil and anxiety, and in

Ezek. 37:12; Heb. 11:12, 13; Rom. 11:17; John 5:28, 9. 41. Matt. 24:14. 42. Dan. 7:21, 22. 43. Matt. 13:37. 44. 2 Thess. 2:8. 45. Rev. 5:9, 10; 21:24. 46. Matt. 28:19, 20. 47. Rev. 14:7. 48. Acts 3:19, 20. 49. Dan. 12:13; Rev. 6:9-11; Rom. 8:22, 23. 50. Heb. 11:40. 51. 1 Pet. 1:4, 5. 52. 2 Tim. 4:3. 53. Psa. 17:15. 54. Matt. 25:34. 55. Luke 21:36.

the conversation of the evening, he entered into particulars.

"Here have I been laboring, day and almost night, for two years; and I am more in debt now than when I began. My creditors are now pressing for payment; I am conscious of inability to meet their demands, and can perceive no result but bankruptcy and ruin."

"But have you not a large list of subscribers?" said I.

"Yes a very large list," was the reply; "but too many of them are like you."

"Me!" I quickly rejoined, in amazement; "too many like me!"

"Pardon me," said my friend in a melancholy tone; "pardon me, for oppression will made even a wise man mad. You have had a quart of wheat weekly for two years, and I have not a cent of payment. I have a large list of the same kind of patrons, scattered here and there over thousands of miles. If they would pay me the trifles they severally owe, I should be directly freed from embarrassment, and go on my way rejoicing. But they reason as you reason; and among you I am brought to the door of poverty and ruin."

I felt the full force of the rebuke, and promptly paid arrearages at the increased prices named in the prospectus, and also a year in advance. I bid adieu to the worthy and wronged farmer, resolving to do everything in my power to repair the injury which had accrued from my delinquency.

O ye patrons of Jonathan Homespun! wherever ye are, ye have received and eaten the wheat from his Granary, without making payment. Ye are guilty of a grievous sin of omission. Therefore, repent. Pay the farmer what you owe him. Uncle Sam's teamsters bring you sacks of grain every week, and Uncle Sam's teamsters will carry the money safely to Jonathan Homespun.—*New Bedford Mercury*.

#### To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

D. T. Taylor. Thank you for those extracts.

Mrs. H. S. Buckley. We find no unpublished articles on hand, and if there has been no notice of them, the probability is they never reached the office. Thank you for a new subscriber.

T. Dudley. We are obliged to you for copying that letter for our columns.

I. C. Wellcome. We should not wish to say either "yes" or "no" respecting him, but consider him rather slow pay.

J. B. Huse. It was credited in the Herald of Oct. 26.

F. Gunner. They came safe. Thank you. You did not mean, we suppose, to change the paper's address.

#### A New Tract.

"THE RESTITUTION: or This Earth, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—"the Purchased Possession" promised to "the Children of the Resurrection." Price 4 cents single, 3 cents by the dozen, or \$2.50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

NO HERALD LAST WEEK. Subscribers, receiving no Herald last week, will recollect that none was issued. We hope not to be compelled by lack of funds, to defer its issue often, as we may have to do.

#### A Riddle.

We give this week an excellent riddle, from the New Bedford Mercury, headed "The Granary." There is an excellent moral which may be supplied. We will not say it is applicable to any reader of the Herald; yet were it so, we would kindly suggest that such reader make a practical solution of the enigma. Who will guess its meaning, and so aid Jonathan Homespun out of any dilemma from which they are able to extricate him?

#### A sister writes:

"I shall be under the necessity of saying to you, Stop my paper when the time is expired,—I have forgotten when. If I ever wanted the paper, it is now, and it seems to me I cannot do without it, but see no way to pay."

We have credited this sister to the end of the year 1862, because of money referred to by a note signed "R.D.W." on p. 301 in Her. of Sept. 21.



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as identifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Should Christians Fight?

In the Herald of Oct. 26th, I find an article from Bro. L. D. Mansfield, appended to a reprint of a portion of the "Declaration" and admonition of the last Maine annual Advent Conference which richly deserves a reply. As he asks some questions, and makes special reference to the brethren who penned this obnoxious sentence, on which he comments so freely, and as I am secretary of said conference, also had somewhat to do in the production of this dangerous admonition, I may be fairly entitled to the privilege, or bound by duty, permit me to say, first, we were really glad to see our admonition once more before the readers of the Herald—conspicuously, too—and are entirely willing Bro. M. should state his opinion concerning its dangerous tendency. But in doing so he,

First, entirely misapprehends the basis of our admonition, and uses a whole column in arguing from premises, which we, as a people, in Maine (and I think elsewhere) neither start upon, nor admit.

Viz., Bro. M. says, "The great mistake which the believers in the second coming of Christ have made, is in supposing that a belief in the nearness of that event imposes upon them a different line of conduct from that which they might with propriety pursue if they did not cherish that belief."

We remark that Bro. M. has made a "great mistake" in interpreting us. We start on the "fact that Christians are under Christ, and not under Moses." This has been their case for more than eighteen hundred years. They are now and always have been under the strongest possible obligations to listen to and obey the instructions of Christ. He was that prophet which God told Moses he would raise up, Deut. 18, "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people," Acts 3. We do "admit, that our duties, in all domestic and social relations, are not materially changed by our acceptance of the doctrine of the immediate coming of Christ," and we will add, our civil relations are not changed, only as, by the light we have received on the character of the plan of redemption, of Christ's first mission, his gospel and precepts, and his second mission, &c., has led us to take a stand which the earliest and purest portion of the church, together with the best of the great reformers since, took—a relation which many of us, in our former blindness and ignorance, did not know how to occupy, because of the false theology which beclouds the moral horizon.

The Christian system and relations remain the same as when Christ first established them. But in some respects they differ very materially from those of the former dispensation. In the former, the civil and ecclesiastical government were blended together under Moses. The new covenant shows a separation of the two principles. The new covenant was given to govern the church, and that only. The great difficulty of many good men has been seen in their efforts to unite "church and state," while Christ has separated them. Our brother says, "God prefers even imperfect government to no government." This we admit. The world of mankind are a race of seceders from God. They will not be governed by him. Early in their history God proposed to treat with them, by patriarchal government; but they refused. They desired a set of rulers of their own choosing. Even God's family lusted for worldly pomp, and wanted a king. God established a kingdom among men. But he made it a type, or emblem of Christ's, to come. But this did not suit them, although they were allowed to fight, and allowed several self-indulgences which Christ forbids us to practice. The kingdom became very corrupt, and God overturned it, gave the gentiles, or heathen, a charter of the government of this mortal world, until the time of Christ's reign shall begin,—Ezek. 21:25-7, Dan. 2 and 7, Luke 1, and Rev. 11. God intends if men will not obey him, there shall be some form of order and government, that his people may live, and his word be published, and his work of gathering out a people from among men, to fill

the new earth, may go on. Thus Paul, Rom. 13, declares that "the powers that be, are ordained of God;" or as some scholars say should be rendered, "The powers that be, are under God." The powers, and the administration of them, seem to us quite different things. We are informed that "God ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the best of men," Dan. 4. When we examine the accounts and emblems which God has given of human governments, we find them represented by ferocious, devouring beasts, and cunning, destructive reptiles, giving the most lucid character of all earthly governments. When we follow their history to their end, we meet with accounts of God's wrath and indignation, resulting in their destruction,—Jer. 25, Isa. 24, Ezek. 38, Zeph. 3, Joel 3, Hab. 3, Rev. 11, 14, 16, 19. Now we do not find in the teachings of Christ anything leading us to think he wants his disciples to be members of any other government than his own. We do find him teaching us to "Render to Caesar the things that are Caesar's, and to God the things which are God's." This we will cheerfully do, "paying tribute to whom tribute is due, honor to whom honor, custom to whom custom." We think we can appreciate what virtues there are in governments, and feel that God so checks the ferocious dispositions of these beasts that they do not devour us. But we remember they are wild beasts. The idea of "Christian governments" is no part of our view. We believe, with Kossuth, that there is no such thing, nor has been. We say with Dr. Tyng, "that all human governments, ancient and modern, are but the organization of man's apostasy from God, whose will has never been adopted as the rule of human government. Britain and America no more adopt the divine authority than did Babylon and Persia. They tolerate and respect the religion of Jesus, but not out of regard to God, but from respect to the rights of man." All talk about "Christian sovereigns" comes out of course. We do not recognize civil rulers as "Christian rulers."

I. C. WELLCOME.

Richmond, Me., Nov. 2, 1861.

(To be continued.)

Maine State Mission.  
PENOBSCOT TOUR.

By request of Eld. Thos. Smith I have visited the Penobscot River and Bay to preach the word of the kingdom. Taking boat at Portland for Bangor, the Daniel Webster, Oct. 24th, I arrived the morning of the 25th and found Elds. Smith and Jones in waiting to welcome me on my first visit to this city and region of Maine. I accompanied Bro. Smith to his hospitable home, learning that Bro. Jones contemplated at once the moving of his family to Connecticut, as his health was not sufficient to endure the cold seasons of the Northeast. On arriving at the residence of Bro. Smith, he informed me that our meeting which had been published to have commenced in Bangor the 25th, had been postponed, owing to the fact that it conflicted with another published appointment near by of an Advent conference to be held at North Herman, and the difficulty of obtaining a suitable place in B. for our meetings, at this date. By postponing our meeting in Bangor a fortnight we would be able to obtain and put in repair the old Free Will Baptist chapel, which would make a convenient place for us not only temporarily but in the future, when we desired to hold meetings in the city; and I would here observe that we have now in Bangor a door open to preach the word,—a good and convenient chapel that can be occupied by any judicious and faithful preacher of our faith.—May the Lord multiply and send forth such into this part of his vineyard, where they are so much needed. The evening of the 25th in company with Eld. Smith we were in Holden, a distance of six miles from Bangor, filling an appointment previously made by Bro. Smith in view of the deferring of our meeting in B. Here I was permitted to see, and enjoy the hospitality of Bro. Isaac Clewley and family. Bro. C. I had seen in Providence, R. I., while I was pastor of the Advent church in that city years ago. It was good to see, and be welcomed to the home of this brother in Christ. Our meeting which was held in the chapel near by his residence, was a solemn and profitable one, and the friends seemed anxious for me to visit them again at no distant day. The 26th we directed our course to North Herman to attend the conference under the supervision of Elds. Billings and Brown. With Eld. Billings I was not acquainted. I had some slight acquaintance with Bro. Brown, whom I had seen years ago. We hoped to meet there brethren in the ministry in brotherly affection and co-operate with them in our one blessed work of saving men and warning them to meet the approaching advent of the Judge. Though not as heartily received as we could have desired, yet we united with and took part in their meetings, endeavoring to "keep the unity of the Spirit in the bonds of peace." The following day I ascertained

through the public remarks of Eld. Billings the reason why there was not a mutual and cordial reception of us in their conference. He made a statement of which I was before ignorant, namely, that there had been no intercourse or Christian fellowship and co-operation between the brethren east of and on the Penobscot and those on the Kennebec, and in the western part of the state, and that Bro. Fassett had been the first ministering brother in the state who had ventured over the dividing line, &c. &c.—Thus I perceived verily, that I had most unconsciously crossed "the impassable gulf" of the state, and was endeavoring to effect a union between "the Jews and Samaritans" who had no dealings with each other, of which I afterwards endeavored, in as brief and happy a manner as possible, to apprise them was wholly unintentional and without any calculation as to attempting an intrusion on my part, and by remarks of Christian salutation and fellowship I endeavored to awaken in the minds of all a feeling of union and brotherly love with all the great body of Adventists in our state. I trust that our effort was not without good effect. One thing I know, my motive was pure, and I have an "unfeigned love for the brethren" everywhere.—And I have ever acted on the principle of true Christian union, as my brethren know all abroad. On Sabbath evening the 27th I preached in a school house in an adjacent town. The congregation was small, but quite interested and thoughtful. Monday the 28th we rode six miles to Ellingwood Corner, where I preached in the evening to an attentive audience. The meeting was solemn, and at the close the people were eager to receive the publications I distributed gratuitously among them. On our return we stopped and gave them a second discourse, and hope the good seed will spring up in some hearts and a harvest be gathered in the day of the Lord Jesus. Bro. Smith being under the necessity of returning home to his family, Bro. Rich kindly conveyed me on my way in his own conveyance to N. Searsport, the place of my next appointment, where I put up with Bro. Walter Nichols and shared the hospitalities of his kind family. This is a pilgrim's home indeed, and has been a resting-place for many a weary Advent preacher. We held three meetings within two days, and found quite a spirit for a revival awakened. O that God would pour out his Spirit upon them and give them a shower in all that region. Here I met for the first time Bro. Nason, who has traveled extensively in our state and suffered hardships for the truth's sake. The Lord reward him according to his works; and let not the brethren forget his labors of love. On the last evening of our meeting a stranger arose after I had closed my discourse and stated that a mysterious providence had brought him to that place that evening and that the discourse he had heard was as unexpected as "a clap of thunder from a clear sky in January." He spoke with considerable feeling and earnestness for himself and the people, hoping they would all improve from it, and that for himself he meant to profit by what he had heard. Others followed in exhortation, and the meeting ended with a good and I trust lasting impression upon all minds. At the close of the service I distributed some tracts, and by request of Bro. Tripp accompanied him to his home, where the stranger of whom I have spoken and a friend with him tarried for the night, and thus I was permitted to converse with them respecting the things of the kingdom of God. His friend I ascertained was an unconverted man, but not without serious reflections concerning his soul's interest. He was anxious for me to remember him in prayer, and solicitous that I should visit his town and preach the word of life to his neighbors. I gave him encouragement that in my next visit East I would come to his place and hold a series of meetings. The 31st, being again joined by Bro. Smith, we rode a distance of near 40 miles to attend our next appointment, which was at South Hope. We arrived just before the evening service weary and cold; but being refreshed through the kindness of Bro. and sister Lawrence, we went to our appointment, where we found our congregation made up of a mixed and uneasy multitude, who at first were disposed to be disorderly, but afterwards became more quiet and gave some attention to the preaching. On Friday P. M. Bro. Smith baptized a sister who had neglected obedience to this ordinance for some time, but now went forward cheerfully in obedience to the Lord's command. There are others in Hope who need to confess Christ openly, and who I trust will on the first opportunity obey Christ in confessing him before the world. The Lord give them grace and faith and fortitude when they seek for them that they may be blest of him and receive eternal life. Nov. 4th, we commenced a meeting in Rockport on the Penobscot Bay, in the Methodist chapel, which had been secured for us by Dr. H. B. Eaton, a physician of the place and now a member of the Methodist church, but an Adventist in faith. He wrote us to visit their town and that he had se-

cured the chapel for three evenings, and he wished me to lecture upon the following subjects: The signs of the times; the prophetic dates; the new heavens and earth. With this order I complied, and our audience was good and very attentive each evening. We gave notice at the close of each service that we had tracts for distribution and those who wished to read them could make their selection, and the audience availed themselves of the favor with apparent desire to know more of our faith and hope. The Congregational, the Baptist and Methodist clergymen were out on one or more of the evenings. The two first called upon us at Dr. Eaton's, by his invitation, on Wednesday P. M., with whom we spent a few hours in pleasant conversation upon the doctrines of the Advent faith. The Methodist clergyman had no desire to see us, and was apparently opposed. Our interview with the above clergymen was very profitable, and were it proper and had I space I would be glad to mention our interview at length; but I forbear. This meeting will not be soon forgotten by those present. The Spirit of God seemed to convince those who heard of the truth of these things. Dr. Eaton seemed much interested and strengthened, and on the morning of our departure we bid adieu to him with a degree of satisfaction that in the providence of God we were permitted to form this Christian acquaintance with him and his companion in life. The morning of our departure we rode a distance of seven miles before breakfast to the residence of Bro. Moses Young of Lincolnville, where we were permitted to enjoy the privilege of sitting at his hospitable table and bowing around their family altar. Our next visit to this region will be one of longer continuance, as we have engaged to hold meetings in this place. Hope there will be a good attendance and good done. Arriving at Bangor the morning of the 8th inst. which was the day for the beginning of our meeting in the city, according to postponement, we went up to the chapel at the hour of service and found it fitted up most conveniently for our meetings. There were however but few present; but our hearts were not discouraged—we hoped on. In the afternoon I was to have preached; but the audience was so small we concluded to have prayer and conference again. In the evening we had more than during the day, but as to numbers we were disappointed again. I preached however, hoping good to be done. On Saturday there was an increase of interest; and on Sunday we had a good audience. The services were characterized by interest and solemnity. The Spirit of God was present to convince the people of the truths we preached. On Sunday evening we had a large and attentive audience, who listened intelligently to the discourse delivered. God was with us and victory turned on Zion's side. At the close of the service, and when the congregation had nearly dispersed, Satan put it into the heart of some of his children and servants to aim a stone of six or eight ounces in weight at the head of the speaker; but providentially I just leaned forward at the moment and escaped any injury. The Lord forgive the trespasser and lead him to repentance. Thus closed my first tour east and on the Penobscot, which was one of much interest to me. O. R. FASSETT.

From Bro. I. H. Shipman.

Dear Bro. Bliss:—I attended the funeral of Bro. William A. Merrill, of Newbury, Vt., on Thursday last. He died of diphtheria Oct. 29th, leaving a companion and one son to mourn his loss; but they sorrow in hope. He was formerly a resident of this place and known to many readers of the Herald. I went from his funeral to Meredith Neck, where I preached on Friday evening, and the next morning at 9 o'clock assembled with the brethren at the lake shore, where I baptized two happy converts, who have lately started on the heavenly journey, and others, we think, are enquiring the way. May that tried and faithful company of brethren have occasion to often rejoice in seeing others saved by grace.

In this place a few wanderers have returned; two confessed their backslidings last evening, in an adjoining neighborhood, and one has lately started for the first time. So we are taking courage to labor on and really hope for better days. Pray for us, brethren. 1 Thess. 5:25 and 2 Thess. 3:1.

I have seen and heard from many of the brethren that attended the late conference at Springfield, and all agree that it was the best for many years. I hope we shall continue to realize the vast importance of laying aside all selfish interests and of laboring directly for the salvation of sinners and the building up of Zion. I hope especially that our ministering brethren will appreciate the necessity of having the revival spirit. Without it the best system of organization will avail but little. Paul may plant, and Apollos water, but God must give the increase. Brethren, pray for an increase of laborers, and that their labors may be blest.

Yours in the blessed hope,

I. H. SHIPMAN.

Sugar Hill, N. H., Nov. 7, 1861.



## OBITUARY.

DIED, in Stanstead, C. E., October 5th, 1861, REYNOLD MILLER, son of Elisha and Sabrina Miller, aged 28 years and 4 months.

The deceased had recently returned from California. After braving the hardships and dangers of a foreign land, he came home to die. I am not aware that he ever made a public profession of religion, but appears to have been a person of steady habits. The funeral services were held in the church at Griffin's Corner, where a large concourse of people assembled. I endeavored to benefit the living by a discourse based on Num. 23:10, "Let me die the death of the righteous, and let my last end be like his;" and good attention was given to my remarks on this excellent prayer of a bad man.

J.M.O.

DIED, in Newcastle, Maine, Oct. 27th, 1861, BR. STODDARD CURTIS, aged 59 years.

This brother has for many years been a living, faithful Christian. He was formerly a member of the Baptist church in Alna, near by his residence. When the proclamation of Christ's soon coming began to be made, Bro. Curtis, with two other brethren near him, obtained Bro. Miller's Lectures, read, and embraced the doctrine advocated,—since which time he has manifested a most ardent love for Christ and the whole of the gospel, but especially the promise of his coming, and prospect of the time being near. He has been a zealous and judicious advocate and supporter of the doctrine of the soon coming of our blessed Saviour,—always loving to talk on this theme. His sickness was consumption, caused by sudden cold, by which he was confined about five months. During his sickness he freely and joyously talked of Jesus, as his hope, his life, his only prospect of eternal life being, in Christ's coming to raise the dead. He died rejoicing in hope. In this death sister Curtis and her children have been bereft of a kind husband, and father, who will be greatly missed by them, and also by the brethren Herleys, and a large circle of friends. May the Lord sanctify this affliction to their good, and lead us all the more earnestly to desire the day when Jesus shall come, and bring all the dear saints up from the cold, dark graves, to dwell with him forever. This family mourn, not without hope. They have the consolation that Jesus will soon come and give eternal life to the sleeping saints and living church.

I. C. WELLCOME.

Richmond, Me., Nov. 13, 1861.

Will the Crisis please copy?

## ADVERTISEMENTS.

## Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disap-

pointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

## A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12:9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

## Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

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## AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Mer-

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Dr. Litch's ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

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## BOOKS.

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Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
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\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the 'American Millennial Association,' 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.



## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 30, 1861.

## Just in Time.

Gilbert Grice, who lives in the country, often moves about from one place to another. Having property enough to maintain him, and not keeping a farm, he has a good deal of time on his hands.

If there be one thing more than another in which Gilbert prides himself, it is in the habit of being, what he calls, just in time. To pop in to an assembled company, or to arrive at a place of meeting, just as he is given up, is his delight. As, however, there are different opinions about the exact meaning of being "just in time," we will let the conduct of Gilbert Grice speak for itself.

Gilbert set off, some time ago, to visit a cousin who is very particular in retiring to rest at ten o'clock, and of course he should have been there, at latest, a full hour before bed-time. His cousin's house was as much as thirty miles from his own. Instead of leaving his dwelling in proper time, he delayed his departure till seven o'clock at night, and then mounted his bay mare to ride to his cousin's at the highest speed. Not having a moment to lose, he spared neither whip nor spur, and did not so much as give his bay mare a feed of corn, nor a ten minutes' rest all the way. He arrived, as he said, "just in time," that was, just as his cousin had taken up his chamber candlestick to retire for the night.

"Just in time!" We say he was just too late; for had he been in time, there would have been no necessity to have called up the servant man, who was in bed, to attend to his jaded, overriden beast; nor to have kept up the servant-girl to put supper before him; nor to have soured the temper of his cousin by preventing him from retiring at his usual hour.

Not long after this visit he set off by coach to see an uncle; and as he had with him two heavy boxes, he ought to have been at the coach office a little beforehand, that they might have been properly fastened on the coach; but he arrived at the moment the guard was blowing his horn, and the coachman mounting the box. "That is right," said he, "I am just in time."

"Just in time!" He was in time, certainly, to get into the coach, but he was not in time to have his luggage fastened, nor to pay his fare in the office, nor to prevent himself riding backwards, which he hated. Again we say that he was not "just in time," but just too late.

About a month ago he had to attend a dinner party, and sadly late he was; for though he had two or three miles to walk across the fields, he did not set out till the time when he ought to have been there. As he passed by the dining-room window, he saw the company taking their seats. "That is lucky," said he, "for I see that I am just in time."

"Just in time!" Why, he had kept them waiting a full hour. When he entered the room, he made great disturbance, for they had given him up; and the lady of the house did not recover her good temper for an hour, for part of her dinner had been spoiled. Gilbert may call this what he likes, but if it is not being just too late, we do not know what is.

A fortnight ago, as Gilbert Grice entered the parish church on the morning of the Sabbath, the service was just beginning. "I am glad that we are just in time," said he, in a whisper to a friend who was with him, "for I cannot bear being too late."

"Just in time!" He was in the church, to be sure, when the services began, but he was not in time to take his seat without disturbing others, nor to get his books without making an unseemly noise, nor to compose his mind by a moment's reflection on the place in which he was, and the object that had brought him there. We cannot help once more giving it as our opinion that he was just too late.

It was but last week that he had to attend a funeral. On so solemn an occasion it might have been expected that he would have run no risk of being too late; but bad habits are not soon broken through. The mourners came, the bearers came, the minister came, but Gilbert Grice did not

come at the time appointed. At last however, he did come. "I see," said he to the undertaker, "that I am but just in time."

We may call things by strange names. The mournful procession had been sadly delayed; the minister had another funeral at a distance to attend, and some of the party had expressed themselves angrily. We cannot but think that in this, as well as in all the other instances we have mentioned, Gilbert was "just too late."

Whether travelling on foot or horseback, or by coach; whether paying a visit, attending a dinner party, divine worship, or a funeral, Gilbert Grice is equally careless: how much he annoys others, in following out his customary habit. He will have it that he is "just in time," when every one else is fully convinced that he is just too late.

"If we have neither spoilt our tale  
Nor been misunderstood,  
Our youthful readers cannot fail  
To get a lesson good:  
For this plain truth, in prose or rhyme,  
Is clear beyond debate,  
That he who is but just in time,  
Must always be too late."

Child's Companion.

## The Sixpence Found.

John V— had been received into a business house, where he expected to remain many years, and learn the trade.— Being the youngest boy, it fell to him to sweep the place out every morning. One morning, just as he was about pushing off into the gutter the scraps and dirt which he had swept out upon the pavement, a gentleman, passing, stooped down, and, picking up a sixpence from the rubbish, said: "See here, my little fellow, you sweep out money as well as dirt. Look at this bright sixpence which I picked up out of your pile. Put it into your pocket, and next time keep a sharper look out." So saying, the gentleman passed on rapidly, and had turned the corner before John could recover from his surprise sufficiently to give an answer.

With what care he examined every particle of rubbish before sweeping it into the gutter, so as to be sure no other sixpences or valuables of any kind were there! The work being at length completed, he put up his broom, and began to think what he should do. Sixpences were not thick in John's pockets. It was rarely that he had one which he could call his own. The small amount which he received weekly from his employer went directly and unbroken every Saturday night into his mother's hands. It was all needed, and more, to pay for his clothing and his share of the expenses of the family. But here was a sixpence beyond the usual weekly amount. To most persons it may seem a small affair, but it was quite a treasure to John. Besides this, on the next Saturday he had been promised a half-holiday. He was very anxious to go a-fishing with some of his youthful acquaintances; but he had neither hook nor line, nor other things necessary for the sport. Here were the means of supplying his wants, without breaking in upon his wages.

"But," thought John, "what a simpleton I am to be thinking of these things? The sixpence is not mine. True, the gentleman who picked it up gave it to me, and told me to keep it. But mother has told me often that finding a thing does not make it mine. The thing still belongs to the one who has lost it. The gentleman professed to give it to me. But it was not his to give. It is therefore no more mine than if I had picked it up myself among the rubbish. If I keep this money, without trying diligently to find the owner, it will be just as dishonest as if I stole it.— This rubbish, in which the sixpence was found, came from the office. Very likely some of the clerks, in putting change into the drawer, may have dropped this piece upon the floor. Perhaps some one of the customers has dropped it; and, by making a little inquiry, the owner may be found. At any rate, the money is not mine. Even if no owner can be found, it belongs to my master, not to me."

John's resolution was fixed. He saw the whole thing so clearly, that he could not hesitate a moment as to what he ought to do. No sooner had his employer reached the shop, and gone into his counting-house, than John followed him with the

sixpence, and told the story of how he came by it.

The merchant was much pleased to find he had such an honest boy in his service. He did not give the boy back the sixpence, as many would have done; because it would have made the boy feel that he was being paid for his honesty. John, however, was made in various ways to feel that his employer looked upon him with trust, which was a much sweeter reward than money; and it led to his rapid promotion in the house, and laid the foundation of his fortune. The sixpence, in fact, had not been lost at all. The gentleman who pretended to pick it up was a friend of the merchant, who took this means of testing the boy's honesty.

The result was more to the boy's credit than to the man's. For the man said that he had found the money, which was not true. Besides, the mode taken to test the boy's honesty was rather a temptation to him to be dishonest, and might have been the means of undermining his principles, if he had not been unusually well trained.

This story is strictly true in every particular. That boy, now a man, living in the city of Albany, in a large and prosperous business, told me the story himself.

A NEGRO PRAYER MEETING IN SOUTH CAROLINA. A correspondent of the Boston Journal, writing from Port Royal Nov. 11, says:

Some of the foraging parties from the ships fall into strange adventures. Paymaster Pangborn, with a number of the Baltic's company, got into a negro prayer meeting up in the country, last evening, and they found the colored population very earnestly praising the Lord that the day of rest had come. One gave a very graphic description of the engagement between the navy and the forts, which he observed through an old spy glass.

"Lor, sah," said he, "when the big ship came in, I thought th'las' day come. White folks all runned away, an' every one on em was scardered en de 'oder."

## APPOINTMENTS.

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

I design to be with friends at Truro on the two first sabbaths in December. Brethren wishing me to assist them in protracted meetings after about the middle of December, will address me as usual and soon, Worcester, Mass.

G. W. BURNHAM.

DEDICATION. The New Advent Chapel in Kingston, N. H., will be dedicated to the service of God on Thursday, Dec. 5, at 1 o'clock P. M. Elder J. V. Himes will preach on the occasion, and will continue the meeting over the sabbath. Brethren and friends in the neighboring towns and vicinity are cordially invited to attend. We hope to see the glory of God in the salvation of souls.

F. GALE.

Kingston, N. H., Nov. 11, 1861.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

S. Jackson. Have re-sent Herald Nov. 9, but have none of Nov. 2d.  
Francis Fox. We cr. you \$2 Sept. 21 to 1075, and now send tracts and Herald of Sept. 23 and Oct. 12.  
D. Boon. Have sent back Nos.; but have none of Nov. 2d, and have changed yours to a single seal.  
Wm. Plimley, \$1. Have sent you book, &c., and forwarded the note as desired.  
L. F. Allen. It was sent to you on the 14th inst.  
D. I. Robinson, \$8 on acct. You were cr. \$3 on the 17th of Sept.; and at the same date, Wm. Cowles was cr. \$2 to No. 1132.  
C. Breasted. It was rec'd Oct. 26th, and paid to No. 1101.  
O. R. Fassett. Sent your bundle the 22d inst.  
I. H. Shipman, \$1 for Herald to 1088, and Tracts sent the 22d. The book for sister Parker, we retain till we hear from her, as directed.  
H. B. Eaton, \$1. Sent your tracts the 23d.  
Dr. O. E. Noble. That for which a dollar was received from you July 30th, will not be issued at present. Shall it be put to your cr. on Herald, or the Tract on Restitution be sent for it?  
D. W. Sornberger. We have re-sent you Herald for Nov. 9th and 17th, but have none of the week previous. They have been sent regularly, and why they do not reach you we cannot divine.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a

report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, NOV. 26, 1861.

DONATIONS RECEIVED SINCE NOV. 1st—\$400 Wanted by January 1.

Amount of previous payments	\$500.00
"Millennial Aid Society" of Shiremanstown, Pa.	3.00
H. B. Eaton, Rockport, Me.	4.00
Total received since Nov. 1	\$7.00

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause"	\$10.00
By the same, 2d payment	10.00
" " 3d "	10.00
May the Lord raise up for the A. M. A. many such "friends."	

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

## RECEIPTS.

UP TO TUESDAY, NOV. 26.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

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A visitor to the British metropolis is so sure to ask the way to Spurgeon's Tabernacle that all the policemen have a regular formula of reply ready, and the omnibus drivers on the Blackfriars's Bridge route are sure to cry out, "This bus for Spurgeon," to any passer-by who may look at all inquisitive or puzzled. The immense building in which the sensation preacher of the day holds forth bears no resemblance to any other ecclesiastical edifice in the city. The columned porch suggests a theatre, and the interior with its triple galleries and its utter absence of church decorations, forms an admirable concert room—more like the old Tripler Hall than any building ever seen in New York. At the end of the auditorium, opposite the main entrance, is the platform for the preacher—simply a semi-circular projection of the lower gallery, protected by a low railing. Long before the church doors are open the porch is crammed, and the regular seat-holders are admitted by ticket at a side door—so that when the place is opened to the public



the immense hall is already three-fourths full. The remaining seats are always quickly occupied by strangers, and thus every Sunday, after some five thousand people find places, hundreds go away unable to get in.

The service is opened with a hymn, led by a precentor and sung by the entire congregation. There is no organ, and the effect of the uprising of so many human voices is like the rushing of many waters. The singing is too slow and drawling to suit any musical ear, but this is necessary to accommodate the vast number who participate in this part of the service. Prayer and reading of the Scriptures follow, Mr. Spurgeon invariably making a running commentary on what he reads, but with variable success. Not unfrequently he brings out an obscure passage into light by some happy comparison or explanation, but too often weakens the force of the text by woeful platitudes and the tritest of moral observations. His attempts at adding codicils and addenda to the verses of the Psalms are utterly inexcusable: Spurgeon, eloquent and gifted as he is, should never dare to bring his paraphrases to bear upon the inspired songs of the sweet singer of Israel.

Spurgeon's preaching has been so often described in your columns, as well as in other American newspapers, that I shall not now attempt an elaborate analysis of it. The preacher has outlived the petty spite which magnified his faults of elocution and would have made the public believe he was an ignorant ranter. The hold he retains over his immense congregation proves him to be the possessor of extraordinary ability; for without this no man could attract, Sunday after Sunday, and even at the week-day services in which he is announced to participate, the immense audiences which are always waiting to catch the words that drop from his lips, as if like those of the little girl in the fairy story, they were diamonds and pearls. Spurgeon maintains without apparent diminution, his influence and popularity as a preacher. Perhaps his style is slightly toned down—his mannerisms less obtrusive—his egotism less obvious; but notwithstanding all this, he still retains his individuality; he is Spurgeon still. You can never hear a sermon from him without finding in it something original, and very often something really eloquent.

I speak of his egotism; but perhaps this is not the proper term to use. The feeling to which I apply this word, and which was formerly more preceptible in his sermons than at present, is an inevitable consequence of the strict tenets to which he holds. Viewing mankind as hopelessly lost and damned without the active intervention of Divine Grace, and without the absolute conversion and new birth of the sinner, and viewing himself (as he sincerely does) as one of the brands plucked from the burning—as one of the elect, and as one who has been successfully converted—he cannot help addressing his "impenitent hearers" in the words of personal exhortation. He tells them of the happiness he feels, and of the joy they would feel if they too would experience conversion. He implores them to join him and enlist under the banner of the cross, and speaks of the future punishment of the impenitent as one would speak who had sympathy for those doomed to eternal fire, but who had no dread of a like fate for himself. Now, to very many hearers this unconscious assumption of self-security on the part of the speaker, and of the fearful danger on the part of the hearer—this system of exhortation by which the exhorter appears to be standing on a firm rock, while the exhorted are buffeting the waves beneath—is singularly repugnant. The clergyman is too apt to be called egotistical when he merely speaks from the fullness of his heart and the intensity of his personal feelings. Spurgeon is not alone in being open to this charge; any preacher of ability and earnestness holding similar views will be exposed to the same accusation, which I have heard made against Dr. Tyng and several other celebrated American preachers.

Spurgeon recently preached upon the punishment of the damned. He began by stating that he would prefer to dwell on the mercies of salvation rather than the terror of the law, but that

he felt it his duty to remind his hearers of their inevitable fate if they rejected the opportunities afforded them. He treated of his subject under three heads—the certainty, the nature and the durability of future punishment—and brought forward the various texts of Scripture which are usually adduced as arguments in favor of the doctrine. Yet not once did he descend to vulgar denunciation and rant. There were none of those fierce hurlings of fiery wrath which were formerly so much in vogue in the pulpit. Spurgeon argued his points well, yet, although he devoted a portion of his sermon to the nature of the punishment, gave no new views on a subject in regard to which no man can dare to make definite assertions. He, however, deprecated the vulgar idea of a hell of material fire—a pit of burning brimstone—but maintained that the body itself would suffer for its sins.

As a piece of eloquence or originality this sermon was by no means equal to many I have heard from this preacher. There was, however, one unusual simile. Speaking of a growing sin, he compared it to the "cloud no larger than a man's hand, which would yet overspread the whole heavens;" and then described this cloud as "the dark black egg about to hatch the screaming eagle of the storm!"

Mr. Spurgeon makes most effective and touching prayers, remembering, at least once on a Sunday, the United States. "Grant, oh! God," he said recently, "that the right may conquer, and that if the fearful canker of slavery must be cut by the sword, it be wholly eradicated from the body politic of which it is the curse." He is, seldom, however, as pointed as this: and, like the other clergymen of England, simply prays for the return of peace. Indeed, it must be acknowledged that if the English press and government have done what they could to continue this war, the dissenting clergy of England have nobly shown their good will and hearty sympathy with the Americans, and their sincere desire for the settlement of our difficulties. "If praying would do you Americans any good," said an irreverent acquaintance last Sunday, "you will be gratified to learn that a force of a thousand clergyman-power is constantly at work for you over here."

REV. NEWMAN HALL.

On the Surrey side of London, not very far from Spurgeon's Tabernacle, and quite near the Black-friars Bridge, stands an odd, ugly edifice of smoke-black brick. It is known as the Surrey Chapel, and had for its pastor the celebrated Rowland Hill; for its second a Mr. Sherman; and for its third the present incumbent, Rev. Newman Hall. The chapel was built, a century or more ago, by a rich titled lady, and though occupied by a dissenting congregation the service of the Church of England is performed before the sermon. If this were omitted the endowment by which the congregation get the chapel rent free would revert to the heirs of the lady who built the edifice.

The word chapel will probably suggest something neat, small and excessively Gothic. Nothing of the kind here. Surrey Chapel looks outside like a big circus tent painted black, and inside like a tub turned upside down. The old Tabernacle in Broadway will give New Yorkers some idea of its interior arrangements. The auditorium is octagonal in shape, furnished with a gallery; the organ and choir are behind the pulpit. The seats are shabby and cushionless, the walls cobwebby and sadly in need of paint, and the whole affair seedy in the extreme. Yet here every Sunday meets the largest congregation in London, excepting Spurgeon's. I should think that the place would hold some four thousand people, and at every side it is crowded to excess, while very many are unable to get in at all.

The evening service there last Sunday commenced with a long voluntary on the organ followed by an abridged form of the liturgy of the Church of England. It was somewhat altered. For instance, in the prayer for the "Absolution and Remission of Sins" the phraseology was modified so as to claim no such power for the priests; and in the creed the words "He descended into hell" were omitted. The service was read most admirably by an assistant clergyman, whose clear emphatic manner should find imitators in the established Church, and the responses were led

by a most remarkable clerk, who began each verse as if he were bursting out with a loud expression of pain and grief; and when the verse commenced with the ejaculation "Oh!" or the word "Lord" this amazing clerk actually howled as if in acute agony.

The music by a volunteer choir of twenty, accompanied by a splendid organ (which was formerly in St. Paul's Cathedral), was very good indeed, and in this church at least the problem of congregational chanting is most happily solved—the vast concourse joining in the familiar chants of Mornington, Tallis and Boyce, with as much spirit and ease as in the metrical tunes. This is the first time in which I have heard congregational chanting—a consummation so many Episcopal clergymen of New York have so long hoped for, and a consummation which is, after all, quite attainable.

The service also partook of the cathedral character, the "amens" after the prayers being sung by the choir and congregation.

After this service, Mr. Hall, wearing the usual black silk robe, ascended the pulpit and delivered a brief extemporaneous prayer. His sermon was a careful argument, followed by a most impressive exhortation, at the close of which his eloquence equalled anything I have ever heard in the pulpit. Mr. Hall is a tall, rather slender man, with an intellectual looking head and face. His voice is one of the most beautiful that can be imagined; and though without the power and sonorousness of Spurgeon's, it is music itself; his sermons are more polished, yet equally earnest productions, and his vast popularity is deservedly increasing. Mr. Hall has written a great number of tracts, and a little volume of sacred lyrics, and is prominent in the various philanthropical movements of the day. But a visit to his church derives its chief interest from the fact that nowhere else in London is the adaptability of a liturgical service to popular use more satisfactorily proved. If the few feeble responses which arise from even large congregations in the Episcopal churches in New York were compared with the mighty flow of voices heard in the alternate verses of the Psalter or in the Creed and Confession, at Surrey Chapel, the former would seem to be a mere shameful silence. The splendour of the church service is probably heard to the best effect in the cathedrals of England; but nowhere is it performed with greater earnestness than when the responses are spoken, and the chants and hymns sung by the vast congregation of Surrey Chapel.

(To be continued.)

### God not in the House.

A Scottish laborer went to work for a wealthy farmer. It was regarded as something of a favor to be employed by him, as he was a prompt and liberal paymaster, and had every thing about his farm in order. The Scotsman remained with him only a few days. "You have left Mr. Runyan," said a neighbor.

"Yes," was the reply.

"Was the work too hard?"

"No."

"Wages too low?"

"No."

"Why did you leave then?"

"God was not in the house," and he went on his way leaving his questioner to ponder on the strange answer.

Family worship was not known under Mr. Runyan's roof; nor was there a single praying member in his family. The laborer did not like to live under such a roof. He did not like to be, even for a season, a member of such a family.

Of how many houses in our happy land can it be said in truth, God is not in the house. The house may be spacious, elegant, furnished with every comfort and convenience, but God is not in it. There are none in that house to thank him for the blessings bestowed upon them. There are none there to serve and honor Him.

### "I could not go without Jesus."

Capt. Richardson, of the Salior's Home, was recently speaking of a pious sailor, one of their boarders, who spends much time in trying to do

good to his brother seamen in their boarding-houses and other places. One morning he noticed him coming out of his room, and going forth into the streets. Shortly after he returned to his chamber; and after remaining there some time, he again came down to go out. Capt. Richardson having observed something peculiar in his manner, inquired after the reason of his movements. He replied, "After I got out I found Jesus was not with me; I could not go without Jesus; so I went back to my closet to find Him. Now He is with me and I can go." How simple and beautiful the lesson! How important the truth contained in the Christian philosophy of this humble sailor!

Christian preacher! Do you feel that Jesus is with you when you issue from your study to enter the pulpit, or to visit your parishioners at their homes? If not, do you feel that you cannot go without Him?

"Without Me ye can do nothing." "If Thy presence go not with me, carry us not up hence."

Sabbath school teacher! How is it with you when you go to meet your class? Is it ever said after such meetings with them, or with each other, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

O for more of this childlike faith in Jesus! The church may yet again learn much from pious sailors, as from the fishermen of Galilee of old.—*N. Y. Observer.*

### "Occupy till I Come."

BY REV. J. C. RYLE.

Rector of Christ's church, Oxford, Eng.

Continued from our last.

Reader, I earnestly invite your special attention to the point on which I am now dwelling. I know not what your opinions may be about the fulfillment of the prophetic parts of Scripture. I approach the subject with fear and trembling, lest I should hurt the feelings of any dear brother in the Lord. But I ask you in all affection to examine your own views about prophecy. I entreat you to consider calmly whether your opinions about Christ's second advent and kingdom are as sound and Scriptural as those of his first disciples. I entreat you to take heed, lest insensibly you commit as great errors about Christ's second coming and glory, as they did about Christ's first coming and cross.

I beseech you not to dismiss the subject which I now press upon your attention, as a matter of curious speculation, and one of no practical importance. Believe me, it affects the whole question between yourself and the unconverted Jew. I warn you, that unless you interpret the prophetic portion of the Old Testament in the simple literal meaning of its words, you will find it no easy matter to carry on an argument with an unconverted Jew.

You would probably tell the Jew that Jesus of Nazareth was the Messiah promised in the Old Testament Scriptures. To those Scriptures you would refer him for proof. You would show him Psalm xxii., Isaiah liii., Daniel ix. 26, Micah v. 2, Zechariah ix. 9, and xi. 13. You would tell him that in Jesus of Nazareth those Scriptures were literally fulfilled. You would urge upon him that he ought to believe these Scriptures, and receive Christ as the Messiah. All this is very good. So far you would do well.

But suppose the Jew asks you if you take all the prophecies of the Old Testament in their simple literal meaning. Suppose he asks you if you believe in a literal personal advent of Messiah to reign over the earth in glory,—a literal restoration of Judah and Israel to Palestine,—a literal re-building and restoration of Zion and Jerusalem. Suppose the unconverted Jew puts these questions to you: what answer are you prepared to make?

Will you dare to tell him that Old Testament prophecies of this kind are not to be taken in their plain literal sense? Will you dare to tell him that the words Zion, Jerusalem, Jacob, Judah, Ephraim, Israel, do not mean what they seem to mean, but mean the Church of Christ? Will you dare to tell him that the glorious kingdom and future blessedness of Zion, so often dwelt upon in prophecy, mean nothing more than the gradual Christianizing of the world by mis-



rionaries and Gospel preaching? Will you dare to tell him that you think it "carnal" to take such Scriptures literally,—“carnal” to expect a literal coming of Messiah to reign,—“carnal” to look for a literal gathering and restoration of Israel?

Oh! reader, if you are a man of this mind, take care what you are doing. I say again take care.

Do you not see that you are putting a weapon in the hand of the unconverted Jew, which he will, probably use with irresistible power? Do you not see that you are cutting the ground from under your own feet, and supplying the Jew with a strong argument for not believing your own interpretation of Scripture? Do you not see that the Jew will reply, that it is "carnal" to tell him that Messiah has come literally to suffer, if you tell him that it is "carnal" to expect Messiah to come literally to reign? Do you not see that the Jew will tell you, that it is far more "carnal" in you to believe that Messiah could come into the world as a despised, crucified man of sorrows, than it is in him to believe that he will come into the world as a glorious King? Beyond doubt he will do so, and you will find no answer to give.

Reader, I commend these things to your serious attention. I entreat you to throw aside all prejudice, and view the subject I am dwelling upon with calm and dispassionate thought. I beseech you to take up anew the prophetic Scriptures, and pray that you may not err in interpreting their meaning. Read them in the light of those two great pole-stars, the first and second advents of Jesus Christ. Bind up with the first advent the rejection of the Jews, the calling of the Gentiles, the preaching of the Gospel as a witness to the world, and the gathering out of the election of grace. Bind up with the second advent the restoration of the Jews, the pouring out of judgments on unbelieving Christians, the conversion of the world, and the establishment of Christ's kingdom upon earth.\* Do this, and you will see a meaning and fulness in prophecy which perhaps you never yet discovered.

I am quite aware that many good men do not see the prophetic subject as I do. I am painfully sensible that I seem presumptuous in differing from them. But I dare not refuse anything which appears to me plainly written in Scripture. I consider that the best men are not infallible. I think we should dread Protestant traditions not according to the Bible, as much as the traditions of the Church of Rome.

I believe that it is high time for the Church of Christ to awake out of its sleep about the Old Testament prophecy. From the time of the old Father, Jerome, down to the present day, men have gone on in a pernicious habit of "spiritualizing" the words of the Prophets, until their true meaning has been well-nigh buried. It is high time to lay aside traditional methods of interpretation, and to give up our blind obedience to the opinions of such writers as Poole, Henry, Scott, and Clarke, upon unfulfilled prophecy. It is high time to fall back on the good principle that Scripture generally means what it seems to mean, and to beware of that semi-sceptical argument, "such and such an interpretation cannot be correct, because it seems to us 'carnal.'"

It is high time for Christians to interpret unfulfilled prophecy by the light of prophecies already fulfilled. The curses on the Jews were brought to pass literally;—so also will the blessings. The scattering was literal;—so also will be the gathering. The pulling down of Zion was literal;—so also will be the building up. The rejection of Israel was literal;—so also will be the restoration.

It is high time to interpret the events that shall accompany Christ's second advent by the light of those accompanying His first advent. That was literal, visible, personal;—so also will be his second. His first advent was with a literal body;—so also will be his second. At his first advent the least predictions were fulfilled to the very letter;—so also will they be at his second. The shame was literal and visible;—so also will be the glory.

\* Or, as we should say, the resurrection of Israel, and the giving of the world to the pious of all ages and climes. Ed.

It is high time to cease from explaining Old Testament prophecies in the way not warranted by the New Testament. What right have we to say that Judah, Zion, Israel, and Jerusalem, ever mean any thing but literal Judah, literal Zion, literal Israel, and literal Jerusalem? What precedent shall we find in the New Testament? Hardly any, if indeed any at all. Well says an admirable writer on this subject:—"There are really two or three places in the whole New Testament—Gospels, Epistles, and Revelation—where such names are used decidedly in what may be called a spiritual or figurative state." The word "Jerusalem" occurs eighty times, and all of them unquestionably literal, save when the opposite is expressly pointed out by the epithets "heavenly," or "new," or "holy." "Jew" occurs an hundred times, and only four are even ambiguous, as Romans ii. 28. "Israel" and "Israelite" occur forty times, and all literal. "Judah" and "Judea" above twenty times, and all literal.—Bonar's Prophetic Landmarks, p. 300

It is no answer to all this to tell us, that it is impossible to carry out the principle of a literal interpretation, and that Christ was not a literal "door," nor a literal "branch," nor the bread in the sacrament his literal "body." I reply, that when I speak of literal interpretation, I require no man to deny the use of figurative language. I fully admit that emblems, figures, and symbols are used in foretelling Messiah's glory, as well as in foretelling Messiah's sufferings. I do not believe that Jesus was a literal "root out of dry ground," or a literal "lamb." (Isa. liii.) All I maintain is, that prophecies about Christ's coming and kingdom, do foretell literal facts as truly as the prophecy about Christ being numbered with the transgressors. All I say is, that prophecies about the Jews being gathered, will be as really and literally made good as those about the Jews being scattered.\*

It is no argument to tell us that the principle of literal interpretation deprives the church of the use and benefit of many parts of the Old Testament. I deny the justice of the charge altogether. I consider that all things written in the Prophets concerning the salvation of individual souls, may be used by Gentiles as freely as by Jews. The hearts of Jews and Gentiles are naturally just the same. The way to heaven is but one. Both Jews and Gentiles need justification, regeneration, sanctification. Whatever is written concerning such subjects, is just as much the property of the Gentile as the Jew. Moreover, I hold Israel to be a people specially typical of the whole body of believers in Christ. (Hosea xii. 10.) I consider that believers now, may take the comfort of every promise of pardon, comfort, and grace which is addressed to Israel. Such words I regard as the common portions of all believers. All I maintain is, that whenever God says he shall do or give certain things to Israel and Jerusalem in this world, we ought entirely to believe that to literal Israel and Jerusalem those things will be given and done.

It is no valid argument, that many who think as I do about prophecy, have said and written very foolish things, and have often contradicted one another. All this may be very true, and yet the principles for which we contend may be scriptural, sound, and correct. The infidel does not overturn the truth of Christianity, when he points to the existence of Antinomians, Jumpers, and Shakers. The worldly man does not overturn the truth of real evangelical religion, when he sneers at the differences of Calvinists and Arminians. Just in the same way one writer on prophecy may interpret Revelation or Daniel in one way, and another in another. One man may take on him to fix dates, and prove at last to be quite wrong. Another may apply prophecies to living individuals, and prove utterly mistaken. But all these things do not affect the main question. They do not in the least prove that the advent of Christ before the millennium, is not a Scriptural truth, and that the principle of interpreting Old Testament prophecy literally is not a sound principle.

Reader, I say once more, we ought to regard the mistakes of our Lord's disciples with great

\* But, to be literally fulfilled, their graves must be opened and the pious dead resurrected. See Ezek. 37th. Ed.

tenderness and consideration. We Christians are the last who ought to condemn them strongly. Great as their mistakes were, our own have been almost as bad. We have been very quick in discovering the beam in our Jewish brother's eyes, and have forgotten a large mote in our own. We have been long putting a great stumbling-block in his way, by our arbitrary and inconsistent explanations of Old Testament prophecy.

Reader, let us do our part to remove that great stumbling-block. If we would help to remove the veil which prevents the Jews seeing the cross, let us also strip off the veil from our own eyes and look steadily and unflinchingly at the second advent and the crown.

(To be continued.)

Correspondence of the N. Y. Observer.

### Father Passaglia's Pamphlet.

Montauban, (Tarn and Garonne,) Oct 4, 1861.

The cause of Italian independence and unity has just gained a new defender, which will doubtless render it great service. He is not a demagogue, nor a free-thinker, nor a liberal layman, but a priest, monk, a Jesuit, yes a Jesuit!—Father Passaglia. He has just published at Florence a pamphlet, in the Latin language, entitled, *Pro causa Italica, ad Episcopos Catholicos*, (appeal to Catholic bishops in behalf of the Italian cause,) etc.

Before remarking upon this pamphlet, I must say a few words respecting its author. Father Passaglia is one of the most learned and distinguished members of the clergy in Italy. Far from being suspected of holding heretical or democratic opinions, he has gained great favor with Pius IX. and the cardinals on account of his zeal and devotion in their cause. He it was who, in 1854, powerfully contributed, by three large volumes, to determine the Pope to proclaim the Immaculate Conception of the Virgin as an article of faith. This was not a very meritorious work; but I state the fact only to show how great his influence was in ecclesiastical questions. This writer knew better than any of his colleagues, the doctrines of the Fathers of the Church, the Roman traditions, the canons of the councils, &c.

After the campaign of Napoleon III., in the Peninsula, Father Passaglia began to reflect seriously upon the situation of popery. He saw, as the celebrated canon Doellinger in Germany, that the temporal power of the Roman pontiff could no longer be maintained, or that it must at least undergo great modifications. He then sought the means to arrange this matter.

The European journals announced, in the beginning of this year, that Father Passaglia had gone to Turin, and that he had several interviews with the Count de Cavour. Some even said that he had a secret mission from Pius IX. This conjecture was without foundation; the illustrious Jesuit received no mandate from the Roman See; but he thought he could open the way to a friendly arrangement. He was disappointed. The Count de Cavour manifested the greatest readiness to give the greatest security of independence to spiritual popery; but Pius IX., through the advice of the cardinals and his own bigoted scruples, remained inflexible.

Father Passaglia then proposed to establish a Supreme Council, or Senate, at Rome, in which the high dignitaries of the church and State might sit. Thus, cardinal Antonelli would sit beside Baron Ricasoli. This proposition was perhaps chimerical and impracticable; it showed, however, the good intentions of the negotiator.

The Court of Rome opposed all Father Passaglia's propositions with the same invariable reply: "Non possumus: it is impossible; we will yield nothing, nothing, nothing!"

From this moment the learned Jesuit knew that the temporal authority of popery was destined to inevitable destruction; and under this conviction, he wrote the pamphlet for the Italian cause, which is now creating so much sensation in the Vatican and among the Italian clergy. The author plainly declares himself in favor of substituting Victor Emanuel for Pius IX. in the government of the Roman States. "If, in past times," says he, "the condition of society made it advisable to confer upon the supreme pontiff a

temporal and civil authority, the condition of things at the present day is so changed that the Pontiff himself ought to wish to have the ecclesiastical tiara separated from the royal sceptre."

Father Passaglia cries out in alarm that if Pius IX. does not yield, a schism, or a complete religious separation will take place in Italy. "What man is so blind," says he, "as not to see that the Italians are reduced, in spiritual matters, to the most deplorable condition, and that there is imminent and serious danger that the majority of the nation will openly separate from the communion of the church (Roman), and that this, our mother, will find herself deprived of the greater part of her children. . . . See in fact the majority of the clergy setting themselves in opposition to the majority of the laity; see the bishops separating from their flocks, and the sovereign pastor himself, the successor of St. Peter, hurling censure and excommunication against the Italian people. "The priests are engaged constantly in condemning and abusing what everybody, old and young, ardently desires in Italy. What must the result be, but a rupture, a fatal schism?"

The whole pamphlet is written in the same moderate, serious, and mournful tone. Father Passaglia is anxious, troubled, and, like a watchful sentinel, he describes the rocks upon which popery is threatened to be shipwrecked. He uses no denunciation, and his manner is the more impressive from its being so quiet. "This monk is at present in Florence (I copy from a private letter); he lives in retirement. His convictions are slowly and surely matured. I have heard him myself. He seems to me a kind of apostle coming to aid the declining popery. . . ."

Father Passaglia argues successively the three objects which the court of Rome opposes to an arrangement with Italy.

1st. Pius IX. has refused, as yet, in the most solemn manner, and by repeated declarations, to listen to the wishes of the Italians. Can he commit moral suicide by consenting to do what he has so often refused? The necessity of the church is the supreme law, replies Father Passaglia. The revolution of Italy is not unjust in an unlimited sense, so that, in the doctrinal point of view, the Pope and bishops can give it their sympathy.

2d. Ought the oath taken by Pius the IX., on ascending the pontifical throne, to preserve entire the domains of the church, to prevent him from making a treaty with the king of Italy? No, says the author of the pamphlet; for this oath was established in the sixteenth century, in order to remove from the Popes the possibility of giving a part of the pontifical territory to their nephews or illegitimate children. The state of things is entirely changed in our age.

3d. Will the Pope preserve his spiritual liberty if he has no longer the temporal sovereignty, and Rome is the capital of Italy? Yes, says Father Passaglia. Sufficient pledges of liberty will be given to the Roman See by the Catholic powers of Europe. Not only will Pius IX., be as free as he was before in the exercise of his religious duties; he will even be more.

This pamphlet is designed, not to influence the passions of the people (for it is composed in Latin, as I have already stated), but to cause sober reflection among the sincere men of the clergy. Copies have been sent to all the bishops of Italy, France and Germany. Time will show whether these reverend gentlemen have anything worthy to oppose to this eminent Jesuit.

Before closing my letter, I learn that Father Passaglia has just published at Florence a second pamphlet, in the Italian language, entitled: "Duty of the Sovereign Pontiff to reside in Rome, after this city is the capital of the kingdom of Italy." It is another theological treatise, in the form of scholastic theses.

These are serious signs. If popery does not yield, she will lose her best followers.

I am, &c.,

G. DE F.

For the Herald.

### A Hebrew Lady's Wardrobe.

Among the selections for the Herald of Nov. 6th, we have the following, which I had in substance met with elsewhere,—“Our lady readers



will find by turning to the third chapter of the book of Isaiah, and reading the 18th verse, that not only were hoops worn in those days by the daughters of Zion, but they were also an abomination in the sight of the Lord. To save them the trouble, however, of hunting it up, here is the verse:—"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon."

Now we might with equal propriety say—Our lady readers will find, by turning to Isaiah 3: 16—24, that not only were "bonnets," "hoods" and "vails" worn but they were also an abomination to the Lord, for they are expressly mentioned in the inventory of the wardrobe of the Hebrew ladies there given!

In a sermon preached by Bp. Latimer in 1552, I find such plain remarks made against wearing "yardingals," or hoop skirts, that to even quote them might give offence to some of "our lady readers;" but it seems that the good bishop never thought that Isa. 3: 18 was positive proof of the impropriety and sinfulness of wearing these "roundabouts"—as he called them—else doubtless he would have cited it. Perhaps he concluded, as the best critics do, that the "round tires like the moon" were ornaments common from the earliest times, and still used in the East, crescent shaped like the new moon, and worn on the neck.

In the chapter referred to there is a prediction of the overthrow and desolation of Jerusalem in which the daughters of Zion would suffer severely because of their *pride* and *extravagance* in the things mentioned, but it does not therefore follow that all the articles of apparel named are in themselves sinful. Some one has said, "There may be as much pride beneath a beggar's wallet as under a prince's cloak," and—"I partly believe it."

J. M. O.



## ADVENT HERALD.

BOSTON, DECEMBER 7, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied?

They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which will be needed by January first to pay for a bill of paper then due.

Brethren and Sisters, shall this expectation be realized? We commence the column this week with a remittance from Pa., and a friend in Maine.

### The Voice of the Church on the Restitution.

THE NICENE COUNCIL, about A. D. 325, thus speak in the chapter about the providence of God, and about the world, in the "Ecclesiastical Forms or Constitutions":

"The world was made meaner or less perfect, providentially; for God foresaw that man would sin: wherefore we expect new heavens and a new earth, according to the holy scriptures, at the appearance and kingdom of the great God and our Saviour Jesus Christ. And then, as Daniel says (ch. 7:18) the saints of the Most High shall take the kingdom, and the earth shall be pure, holy, the land of the living, not of the dead; which David, foreseeing by the eye of faith, cries out (Psalm 27: 13) 'I believe to see the good things of the Lord in the land of the living,' and as our Saviour says, 'Happy are the meek, for they shall inherit the earth,' (Matt. 5: 5). And as the prophet Isaiah says (26: 6), 'The feet of the meek and lowly shall tread upon it.'"

At the same council was composed the Nicene creed, the latter clause of which is: "I believe in the life of the world to come."

Thus for the first 300 years of our Christian era, the doctrine of the renewal of the earth was hardly disputed; and Bishop Russell, a decided anti-millennarian says "of the appearance of the Messiah, and the establishment of his kingdom upon earth:"

"The hope of such a consummation was not superseded by His residence on earth. The first Christians, on the contrary, looked with a most earnest desire for the new heavens and new earth promised to their fathers, and connected their expectations, too, with the ancient opinion that this globe was to undergo a material change at the end of 6000 years, throwing off all imperfections which had arisen from the guilt of its inhabitants, and being fitted for the habitation of justice, beneficence, benevolence, and purity, during a blessed Millennium,—the sabbath of this terrestrial globe," *Discourse on the Millennium* p. 84.

Though the Bishop denominates this doctrine a "Rabbinical fable, which has no connection with the gospel," (p. 236) he admits: "There is good ground for the assertion of Mede, Dodwell, Burnet and other writers on the same side, that down to the beginning of the fourth century, the belief was universal, and undisputed." *Ib.* p. 89.

Leaving the apostolic age, and coming down past the epoch of Constantine, we lose sight for a time of this clearly revealed truth, which so cheered the hearts of the early Christians. Dazzled by the outward splendor which the church had attained by its connection with the state, when recognized as the religion of imperial Rome, the notion became prevalent that the everlasting kingdom had been set up, and that in the prosperity of the church militant was fulfilled the promise to the meek of the earth's inheritance. That "Little Horn," which spake great words against the Most High and warred against the saints, had come into power, claiming to be Christ's Vicar, declaring that the reign of the saints had begun; and, banishing from the church the meek and humble ones who still looked for Christ's coming and reign, this apostate Usurper caused the doctrine of the Restitution to be no longer recognized as the faith of the church,—except as it may have been still held by the church in the wilderness; which, for long ages, was almost lost to the view of the world. As, however, she came up out of the wilderness, leaning upon the arm of the Beloved, she brought this doctrine up with her; and the promise to the meek, to be fulfilled to the church triumphant in the regeneration, again found a place in the creeds of Christendom. And, from that day to this, there have not been wanting living witnesses, testifying their faith in the promised inheritance in the world to come.

From Martin Luther, the illustrious German Reformer, b. 1483, d. 1546.

"It is important for us to recur to Adam's original condition, as we expect all things to be brought back again to that. . . . All things are now disordered and decayed; whence Peter says that the heavens must receive Christ until the time when all things shall be restored again to what they were in Para-

dise; thus agreeing with Paul, that the whole creature-ship has been made subject to vanity, and that it is to be hoped that not man only, but the earth and heaven, shall again be brought back to their Edenic state," *Quoted by J. A. Seiss in his Last Times*, p. 80.

Conversing one beautiful spring morning in 1541 with Justus Jonas, Luther said:

"If only sin and death were absent, we would be satisfied with such a paradise. But it will be much more beautiful when the old world and the old state of things will be entirely renovated, and an eternal spring begin, which will be and continue forever." *Mecurer's Life of Luther* p. 573.

From Bishop Hugh Latimer, b. A. D. 1470, burned at the stake A. D. 1555.

"There will be great alterations at that day. . . . There will be hurly-burly, like as ye see when a man dieth. There will be such alterations of the earth, and the elements, they will lose their former nature and be endowed with another nature. And then shall they see the Son of man come in a cloud with power and great glory." "I pray God that we may be of the number of those who shall hear this joyful and most comfortable voice of Christ our Saviour, when He will say, 'Come ye blessed of my Father, possess the kingdom which is prepared for you before the foundation of the world was laid.' " "That man, or that woman that saith these words, 'Thy kingdom come,' with a faithful heart, no doubt desireth in very deed that God will come to judgment, and amend all things in this world, to pull down Satan, that old serpent, under our feet," *Investigator* vol. I. p. 171.

From John Bradford, burned at the stake A. D. 1555.

"I take the apostle to mean by 'every creature,' simply even the whole shape and creatures in the whole world." "As everything and all things were made for man, so by the man Christ, all and everything, both earthly and heavenly shall be restored." "This renovation of all things the prophets seem to promise, when they promise new heavens and a new earth. . . . Therefore, methinks it is the duty of a godly mind to acknowledge and thereof to glory in the Lord, that, in our resurrection, all things shall be repaired for eternity, as, from our sin, they were made subject to corruption." *Bradford's Letters*, (83). See Mill. Ans. p. 44 in Lit. v. 2.

From Archbishop Thomas Cranmer, b. A. D. 1489, and burned at the stake in 1556. In the Catechism drawn up by the English Prelates in the time of Edward VI. authorized by that king May 20, 1553, and acknowledged by Cranmer to be written by himself, he says:

"The sacred scripture calls the end of the world the consummation and perfection of the mystery of Christ, and the renovation of all things; for thus the apostle Peter speaks in his second Epistle, chap. 3: 'We expect new heavens and a new earth, according to God's promise, wherein dwelleth righteousness.' And it seems agreeable to reason, that the corruption, mutability, and sin, to which the whole world is subject, should at last cease." "For man's sake, for whose use the great world was created or made new, it shall put on a face that shall be far more pleasant and beautiful," *Brooks Essays* p. 13.

### Bible Questions and Answers.

33. "Who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?"

Ans. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." *Psa.* 89: 6, 7.

34. "The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" *Isa.* 14: 27.

Ans. His "kingdom is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say to him, What dost thou?" *Dan.* 4: 34, 5.

35. "Is there a God beside Me?" saith the Lord. Ans. "Yea, I know not any," "Thus saith the Lord, the King of Israel and his Redeemer the Lord of hosts; I am the first and I am the last; and beside me there is no God," *Isa.* 44: 8, 6.

36. "Who hath declared this from the ancient time? who hath told it from that time?"

Ans. God answers, "Have not I the Lord? and there is no God else beside me—a just God and a Savior," *Isa.* 45: 21.

37. "Who is God save the Lord? or who is a rock save our Lord?"

Ans. "It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places.

He teacheth my hands to war, so that a bow of steel is broken by mine arms," *Psa.* 18: 31—34.

38. "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings?"

Ans. "He gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone by his feet," *Isa.* 41: 2, 3.

39. "Who hath wrought and done it, calling the generations from the beginning?"

Ans. "The Lord, the first and the Last;" who saith "I am He. The isles saw it and feared; the ends of the earth were afraid, drew nigh and came," *Isa.* 41: 4, 5.

40. "Who hath measured the waters in the hol- of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" *Isa.* 40: 12—14.

Ans. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him as less than nothing, and vanity" *Isa.* 40: 12—17.

41. "To whom then will ye liken God? or what likeness will ye compare unto him?"

Ans. "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; He maketh the judges of the earth as vanity," *Isa.* 40: 21—23.

42. "To whom then will ye liken me, or shall I be equal? saith the Holy One."

Ans. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth," *Isa.* 40: 25, 6.

43. "Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"

Ans. "There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; and they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint," *Isa.* 40: 28—31.

44. "What house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?"

Ans. "The Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool," *Acts* 7: 48—50.

### Armageddon.

What is this word in English? who are gathered, and who gathers there? Is Rev. 20:4th a repetition or parallel with Rev. 6:9 to 11? If not, please give the reason, if you think it worth while?

J. B. HUSE.

We understand Armageddon to be the name of the valley, or plain, at the foot of Mount Megiddo, famous for its bloody slaughters. As used in Rev. 16:16, we understand it to be a symbol of the final gathering of the nations—not of any specific locality, but of every place where the destruction of the wicked will fall upon any of them.

We do not understand Rev. 6:9—11 to be parallel with Rev. 20:4. The former passage, is under the fifth seal, and the last we suppose to be under the seventh. In the former they are told to rest yet for a short time, till others are martyred as they were; but in the latter scripture, that waiting time is ended, and all the martyred ones come up together, in the first resurrection.

### A Plan.

How shall we get the matter for a series of good tracts? Let a number of churches contribute to a fund and offer a premium for the best, 2d best and 3d best arrangement of matter to be published in a series of tracts, say five or six four-page tracts, arranged to circulate separately or together—each church publishing their own place of meeting &c., the number of tracts they require. Improve this plan, and let us work while it is day.

J. B. HUSE.



## Stoves.

It being the season of the year when some brethren may be feeling the need of a new stove, it gives us pleasure to say that a year's trial in our family of Pearson's Improved Ventilating Cooking Stove, manufactured by James Wolstenholme, Providence, R. I., has given us perfect satisfaction.

With the first stove of the kind, two yrs. since, we were much pleased, but found some difficulty in cleaning out the ashes from under the oven. A year since the maker of it wished us to exchange it for an "Improved" one in which that was remedied. We did so, and found the fault entirely removed. "The best baker I ever knew," is the testimony that each baking day brings voluntarily respecting it. It is also economical in the consumption of fuel, as two years use of it gives evidence. Its ventilating arrangement gives a peculiar excellence to the cooking done in it—meats coming out roasted, and not smothered in a close box. And by registers, it is made a cool stove in summer, and a great warmer in winter—surpassing anything within our experience.

A gentleman from Providence, in our office a few days since, remarked that he had used it two years, and spoke of it in eulogistic terms. He also remarked respecting

## A NEW PARLOR STOVE—

an invention of Bro. Pearson, and also manufactured by Mr. Wolstenholme, that he "puts in about 10 pounds of coal in the morning, and about 4 at night; when it keeps till morning, and warms two parlors, and the hall, upstairs and down, as well as a furnace." We have never seen one of these Parlor Stoves, and the statement struck us as marvellous; but from our experience of the excellence of the Cooking Stove, we are prepared for any degree of success in that direction.

We will add that this notice is not solicited, and the manufacturer has no suspicion of our intention to write it. We are moved to do so from a sense of justice to a stove we have thoroughly tested.

The following was crowded out last week:—  
**Important Arrest.**

Issuing no Herald last week, our readers will be before this have heard of the arrest of late U. S. Senators Mason of Virginia, and Slidell of Louisiana; who were on their way as ministers plenipotentiary from the Southern Confederacy to England and France.

The U. S. frigate San Jacinto, under command of Commodore Wilkes, being on its way home from the coast of Africa, stopped at Centifuegos, and there learned of the escape of Mason and Slidell through our blockade of the southern ports. Proceeding thence to Havana, it was understood that they had taken passage on the 7th inst. on board the British mail steamship Trent, plying between Vera Cruz (by the way of Havana and St Thomas), and Southampton.

While the San Jacinto was in the narrowest part of the Bahama channel, about twenty-four miles to the westward, she met the packet, and, as usual in such cases, fired a short across her bows and brought her to. The boats were sent to her, under the command of Lieut. Fairfax, who boarded her and arrested Mason and Slidell, who were personally known to him. They at first objected to be removed without the employment of force for that purpose. However, they were soon after removed without further trouble, and conveyed to the San Jacinto. Their respective Secretaries, Eustis and McFarland, were also brought on board, and are now on their way to New York. The packet had no other flag save her own. The remainder of the passengers, including ladies connected with the Slidell and Mason party were not molested, and were therefore left free to pursue their journey.

This seizure is undoubtedly in accordance with the law of nations, and may have an important bearing on this contest.

Since the above was written, these "ministers" have been "settled" at Fort Warren in Boston Harbor.

**A PRECEDENT.** Should England protest against the overhauling of the steamer Trent, having on board the rebel plenipotentiaries, it may be pertinent to remind her of some quite recent precedents in her own history. Here is one: When Thomas Francis Meagher escaped from a British penal colony, he sought refuge, if our memory serves us, on board an American vessel. The vessel was boarded by English officers, and thoroughly searched, but fortunately the search was unsuccessful. Our government did not consider its flag insulted, and demanded no redress for the "insult."—*Albany Journal.*

**FORT PICKENS.** By intelligence received from Southern sources, there appears to have been a bombardment at Fort Pickens—commencing Nov. 21st and continuing till the 24th, when Col. Brown ceased firing. The rebels admit 16 killed and

wounded, with considerable damage to their forts and the Navy Yard. Fort Pickens was not, probably, much damaged.

**PROBABLE FAMINE IN IRELAND.** The news from Ireland in relation to the destruction of the potato crop, by rot, continues to be of a very gloomy character, and the most serious apprehensions seem to be entertained that the want and distress which marked the period of the famine of 1847 will again ensue. The English and Irish press devote considerable space to the subject, and manifest much alarm.

**TO OPIUM EATERS, ARSENIC TAKERS, &c.**—These unhappy sufferers are informed that such habits are "broken up" with comparative ease, under the vitalizing, health-sustaining effects of Mortorpathy, mountain air and hot and cold baths. The low-spirited, dyspeptic, nervous and organically weak also find in this treatment the invigoration so much needed. In the cure of sleeplessness, debilitating dreams, loss of memory, and oppression of the head, its success is unparalleled. A circular, sent free on application, giving information of this system, and of the Oriental Turkish and Russian Baths, in use at the Round Hill Water Cure in Northampton, Mass., is particularly commended to the notice of the profession. Those acquainted with this practice recommended it to persons beyond the reach of home prescription. Terms reduced to \$7 and \$10 per week.

## A New Tract.

**"THE RESTITUTION: or This Earth, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—"the Purchased Possession"** promised to "the Children of the Resurrection." Price 4 cents single, 3 cents by the dozen, or \$2.50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

## Circulate the Paper.

A clergyman, an entire stranger, more than 1,000 miles distant, has just sent us the following note:

"Editor of the Herald—Dear Sir: I have just read a very flattering notice of your Journal, and avail myself of this means to request a sample copy. I have for some time wished for the reading of a Publication of its character; but did not know where to find the best and ablest."

We do not know what "notice" is referred to in the above; but would all the friends make an effort to make the character of the Herald known, there are, we doubt not, hundreds who are wishing for the perusal of just such a journal. We should be pleased to see the notice referred to.

As an encouragement to increased effort for the circulation of the Herald, we append the following note from G. R. Garvin, of Millville, who has only lately become acquainted with the Herald. He writes as follows:

"I have now taken your excellent paper nearly six months, and have been greatly cheered by its weekly visits. Tonight I notice that my subscription is out. Enclosed you will find one dollar to pay for the 'Herald' six months more, and so I mean to do, as long as the paper is published, and my prayer is that it may be sustained until He comes to reign whose right it is."

We would say to Bro. T. that we have credited the "widow indeed," to whom he refers, to January 1, 1863, on the remittance of "R. D. W." in Herald of Sept. 21st.

## The Granary.

## A Tale which every Person will Read.

BY REV. A. C. THOMAS.

"Whoso readeth, let him understand."

"Jonathan Homespun, having purchased an extensive farm, and provided himself with everything requisite for prosperous husbandry, proposes to furnish subscribers with one quart of wheat weekly, at the low price of two dollars in advance, or at two dollars and fifty cents if paid after six weeks."

"The facilities afforded by the Government for the transportation of wheat to every section of the country and adjacent provinces, are such as prove satisfactory to every subscriber; and the proprietor of the Granary assures all who may patronize him, that he will exert himself to supply an article of the first quality. N. B.—Agents will be allowed a generous percentage. Address, post-paid, Proprietor of the Granary, Hopewell."

Such was the prospectus issued by my friend, Mr. Homespun. Feeling a lively interest in his welfare, I visited his farm, although it was a long journey from my home, and was pleased to find everything in nice order. He informed me that he had contracted a large debt in the purchase of the premises,

stock and implements of husbandry, but he had no doubt of his ability to discharge every obligation in a few years. He also stated that he had already received many hundred subscribers, and that in four or five weeks he would commence the delivery of the wheat according to proposal.

The scheme appeared plausible; and my friend was so confident of success, that I had not the slightest doubt of his prosperity. I entered my name as a subscriber, and when I left him he was preparing many thousand quart sacks.

Every week, for the space of two years, I received my quart of wheat, and concluded, from its excellent quality, and prompt delivery, that everything was prosperous with Jonathan Homespun and his farm. So I gave myself no concern about my indebtedness to him; "for," said I, "to a farmer so extensively patronized as he is, the small pittance of two years' arrearage would be but a drop in the bucket. It is true, there was occasionally printed on the sack a general notice to delinquents; but I never suspected that this was intended for his friends."

The notice, however, became more frequent; and having leisure, I concluded I would visit my friend, the proprietor of the Granary. He greeted me cordially, but I saw that there had been trouble. He was evidently worn with toil and anxiety, and in the conversation of the evening, he entered into particulars.

"Here have I been laboring, day and almost night, for two years; and I am more in debt now than when I began. My creditors are now pressing for payment; I am conscious of inability to meet their demands, and can perceive no result but bankruptcy and ruin."

"But have you not a large list of subscribers?" said I.

"Yes a very large list," was the reply; "but too many of them are like you."

"Me!" I quickly rejoined, in amazement; "too many like me!"

"Pardon me," said my friend in a melancholy tone; "pardon me, for oppression will make even a wise man mad. You have had a quart of wheat weekly for two years, and I have not a cent of payment. I have a large list of the same kind of patrons, scattered here and there over thousands of miles. If they would pay me the trifles they severally owe, I should be directly freed from embarrassment, and go on my way rejoicing. But they reason as you reason; and, among you I am brought to the door of poverty and ruin."

I felt the full force of the rebuke, and promptly paid arrearages at the increased prices named in the prospectus, and also a year in advance. I bid adieu to the worthy and wronged farmer, resolving to do everything in my power to repair the injury which had accrued from my delinquency.

O ye patrons of Jonathan Homespun! wherever ye are, ye have received and eaten the wheat from his Granary, without making payment. Ye are guilty of a grievous sin of omission. Therefore, repent. Pay the farmer what you owe him. Uncle Sam's teamsters bring you sacks of grain every week, and Uncle Sam's teamsters will carry the money safely to Jonathan Homespun.—*New Bedford Mercury.*

## Prospectus of The Advent Herald For 1862.

The Advent Herald, published by the "American Millennial Association," 46 1-2 Kneeland st. Boston Mass. begins its 23d volume with the first week of January next.—Terms, are \$2 per year in advance.

As the oldest periodical in either continent, devoted to the study of prophecy, and as one that has never departed from the cardinal doctrines generally denominated "evangelical," it is believed this sheet is worthy of the support of all students of prophecy. And it needs for its support a wider circulation than it now receives.

While it is firm and decided in its opinions, it is designed to hold these in all candor, and to present them with all courtesy towards those differing; and it is not closed against a free and christian interchange of sentiments, whenever opposing views are candidly and clearly presented. Discussion is not disputation, and argument is not controversy; and while the former of these is admitted, the latter is not solicited. With the first number of the next volume, it is proposed to commence an Exposition of the 8th chapter of Daniel's Prophecy,—the previous chapters having already passed under review in these columns. It is believed the remaining chapters of Daniel will equal in interest those which have preceded.

The following are the more important truths for the support of which this paper is issued. Will not the friends interested in the defense of these sentiments, call the attention of their friends and neighbors to them, and send us each, one or more new readers?

## IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto

fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.—That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell. And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

2d. That there are but two advents or appearances of the Saviour to this earth. That both are personal and visible. That the first took place in the days of Herod, when He was conceived of the Holy Ghost, born of the Virgin Mary, went about doing good, suffered on the cross, the just for the unjust, died, was buried, arose again the third day, the first fruits of them that slept, and ascended into heaven, which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. That the second coming or appearing will take place when he shall descend from heaven, at the sounding of the last trumpet, to give his people rest, being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. And that he will judge the quick and the dead at his appearing and kingdom.

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfillment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come, before the Master of the house shall rise up and shut to the door.

4th. That the condition of salvation is repentance towards God, and faith in our Lord Jesus Christ. And that those who have repentance and faith will live soberly, and righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

5th. That there will be a resurrection of the bodies of all the dead, both of the just and the unjust. That those who are Christ's will be raised at his coming. That the rest of the dead will not live again until after a thousand years.—And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trumpet.

6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. And that the various portions of Scripture which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus.

7th. That the promise, that Abraham should be the heir of the world, was not to him, or to his seed, through the law, but through the righteousness of faith. That they are not all Israel which are of Israel. That there is no difference, under the Gospel dispensation, between Jew and Gentile.—That the middle wall of partition that was between them is broken down, no more to be rebuilt.—That God will render to every man according to his deeds. That if we are Christ's then are we Abraham's seed, and heirs according to the promise.—And that the only restoration of Israel, yet future, is in the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles who have been grafted in with them into the same olive tree; and shall cause them to come up out of their graves, and bring them with the living, who are changed, into the land of Israel.

8th. That there is no promise of this world's conversion. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father.—That the Man of Sin will only be destroyed by the brightness of Christ's coming. And that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end, calling upon them to repent, in view of the fact that the kingdom of heaven is at hand; that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

And 10. That the departed saints do not enter their inheritance, or receive their crowns, at death. That they without us cannot be made perfect.—That their inheritance, uncorruptible and undefiled, and that fadeeth not away, is reserved in heaven, ready to be revealed in the last time.—That there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing. That they will only be satisfied when they awake in Christ's likeness. And that when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then they will be equal to the angels, being the children of God and of the resurrection.



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Should Christians Fight?

(Concluded.)

But it is denied by Br. M. that Christ commands us "not to fight," and he then asserts that Christ "forbids private revenge and retaliation." Let us look to this and see. In Matt. 5 we have a record of a wonderful sermon, which Christ preached.—But few are ready to take him to mean just what he says, and obey him. Some do, however. There we hear Jesus say, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.—But I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. . . Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. . . And as ye would that men should do to you, do ye also to them likewise." John, the forerunner of Christ, taught the soldiers to "do violence to no man." This was not said to Christians, but to men who were Roman soldiers. Had they been changed really by the work of God's Spirit, as the disciples were after the day of Pentecost, they would not need instruction to put away these "carnal weapons." Converted soldiers did this, and often did Christians die rather than fight. Let us look at Matt. 26:51, 52. Jesus is pursuing his lawful calling, and is beset by a lawless band of rebels, nearly as bad as Jeff. Davis and company. Was there ever a time for men to show their patriotism, their loyalty for their ruler, this was certainly the time. Jesus has previously so arranged that they might display human patriotism. Peter raises his sword, smites the servant of the high priest, cuts off his ear. "Then said Jesus unto him, Put up thy sword again into his place, for all they that take the sword shall perish with the sword." Here is a lesson which cannot well be twisted out of shape. This does not talk of "private revenge, or retaliation." It is an everlasting rebuke administered by the great Head of the church to all his disciples for using the sword. He had the disciples look up two swords, and said they were enough, before they went to meet this mob. He intended a lasting lesson to all Christians of after generations.

Again. Jesus said, "My kingdom is not of this world, else my servants would fight, that I should not be delivered to the Jews." In Romans 12, Paul says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay, saith the Lord.—Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." This burns them out. But human governments cannot do this. No. They can only exist by the use of carnal weapons. But Christ says of his, "They are not of the world, even as I am not of the world." In 2 Cor. 10, we are told by Paul, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Some try to twist this out of its place; but there it stands, and must speak for God's children.

James tells us (chap. 4) the fountain of the trouble. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" But this is said to refer to contentions among Christians. Very well. Let it be so. The principle is the same. Well, Bro. M. says "that tens of thousands of the noblest of Christians were in the Roman armies, in the early ages." This assertion is greatly in need of proof. Until proved, we shall take the liberty to believe he is much mistaken. For we have much proof that the Christians in the early ages would not fight—could not be hired, coaxed, nor driven to fight, and many of the most noble of them were shamefully put to death for refusing to fight. They said, "We are Christians, and cannot fight." But if Bro. M. alludes to the Roman army under Constantine, when the church had terribly apostatized, we admit that many were beguiled into the army on the same prin-

ciple they are now. Jones, in his history of the church remarks, "No sooner do we see the teachers in the church invested with secular honors, and elevated to dignity, than the first object of their lives seems to have been to maintain their power and pre-eminence, and aspiring at dominion over the bodies and consciences of men. From the days of Constantine the corruption of the Christian profession proceeded with rapid progress." Again, he says, "The extraordinary occurrences of the life of Constantine produced an entire change in the whole of the Christian profession." From this time tens of thousands of misguided and apostate professors of the Christian religion flowed into "the Roman army." And soon "the man of sin" obtained, and retained his strong hold by means of Christian (?) soldiers, until the days of Luther. Then the great reformers took the same ground of the apostolic church, excepting poor Zwingle. Luther says:—"Christians must combat, not with sword or argubus, but with suffering and the cross." D'Aubigne says, "Zwingle had girt himself with a weapon interdicted by God; he had laid aside his divine for a carnal vocation. . . The patriot had misled the reformer. His most devoted friends, amazed, confounded, exclaimed, 'We know not what to think. A bishop with carnal weapons.'" The other reformers only "fought the good fight of faith." Yet the war spirit soon took the place of Christ's Spirit, and the Protestant church has, to an alarming extent, been engaged in war. But her best converts have always repudiated it. The idea that Christians fight has retarded the progress of the gospel in India, China, Japan, and Africa more than all things else. Let Caesar take care of his own household. Let Christians follow Christ, by the cross, to glory. I remember in 1843-4 a large list of civil officers obtained belief that the Judge was about to come, and resigned office all over the land.—They did not believe they were in a Christian's place. I expect to see it so again.

I. C. WELLCOME.

Richmond, Me., Nov. 2, 1861.

From Bro. S. C. Beckwith.

Dear Bro. Bliss:—I am thankful to God I still have the privilege of reading the Herald. I consider it very instructive on prophecy, to which I wish to take heed as unto a light that shineth in a dark place.

S. C. BECKWITH.

McDonough, N. Y.

From Bro. John F. Knox.

Bro. Bliss:—It is a little more than a year since I became a subscriber to the Herald, and it is still received with pleasure and read with profit. The sound it carries forth is echoed in such thunder tones from the Word of God that as a soldier of the cross of Christ it should receive the countenance of every member of his army. I can but thank the Lord that I have been led to see the truth as it now seems to me in the true light. I hope that his Spirit may help me to discharge the responsibility which that knowledge throws upon me faithfully.

Hoping that the blessing of God may rest upon the messenger of truth as it shall visit its new friend, and that you may have the earnest support of all the friends of the Herald, I remain as ever

Yours truly,

JOHN F. KNOX.

Campbelltown, Nov. 5, 1861.

The new friend referred to by our brother, is a new subscriber whose name, and pay, he sends with the above. Such friends, both new and old, are appreciated at this time.

Ed.

From Bro. D. Guild.

Bro. Bliss:—Placed as I am, in the providence of my heavenly Father, in a remote part of this State, and not enjoying the privilege of associating with those of like precious faith, I feel it a comforting consolation that I can, and do, from week to week, hear from some of the brethren of our faith, of the near coming One. I rejoice to learn, by the Herald, of the harmony and peace that prevailed in your associated deliberations. Whatever commotions may disturb the nations and world, may we who believe in the fulfilment of God's word, not be disturbed, but look at these things, as events spoken of in Scripture, just prior to the coming of the Son of man and the redemption of his people. May we, by the grace of God, belong to those of the wise, who shall shine forth as the sun in the kingdom of our Father, at his coming and kingdom, is the prayer of your unworthy brother,

DAVIS GUILD.

Edwards, N. Y., Nov. 10, 1861.

Saturday, Oct. 19, 1861, about 9 o'clock P. M., I saw a streak of fire shoot from the sky, southwest from where I stood. It struck much swifter than a rocket. It was a red streak, and it burst into a

yellow blaze, similar to a rocket's bursting. Its colors were beautiful. It lasted about two seconds. It did not reach the earth.

W. PLIMLEY.

Forester, Sanilac Co., Mich.

## The Ocean.

A life upon thy bosom large,  
With your foaming crested waves,  
Where the furious breakers echo,  
Where the blue ethereal rage,  
There's the place for sailors valiant,  
There's the place for brave and bold,  
There our fathers—they were gallant  
When they left the older world.

Down beneath your hungry bosom  
Ye have swallowed angrily  
Poor, unfortunate, unsoled,  
Yet for them you do not sigh,  
Still, with all your fierceless vengeance  
Mortals to your arms and breast,  
They are grasped with forced reluctance  
To their last and solemn rest.

Thy breath is either soft and gentle,  
Or 'tis breathing bitter freaks;  
It tells the noble-hearted mariner  
Where the fiercest lightning streaks,  
Where the loudest thunder rolls,  
Where the clouds are torn apart,  
Where the hurricane doth howl  
And the forked lightnings dart.

Ye are trackless in your movements,  
Save the gentle curling reef,  
Yet doth answer to the fountains  
Rumbling 'neath your surging feet;  
"Arise, ye gales!" and echo forth  
The truth as it shall be,  
When breezes blow, both north and south,  
Along the moonlit sea;  
Give up those slumbering forms  
You hold within your breast;  
Unloose your fettered arms,  
And let the souls there rest.

J. S. BLISS.

Door Creek, Wis.

## OBITUARY.

DIED, in McDonough, N. Y., Oct. 8th, Mrs. MARY BECKWITH, wife of Mr. Washington Beckwith.

After a few days of severe suffering from the putrid sore throat she was released from the toils and cares of earth. She had been greatly revived during the labors of Bro. Chapman in the vicinity last July—thus apparently ripened up for the harvest. Her husband, on whom devolves the sole care of three little ones, greatly mourns her loss, but rejoices in the hope of a coming Savior. E. HOLROYD.

Fell asleep in Jesus at Rouses Point, N. Y., Nov. 19th, 1861, ANIGAIL S. STRATTON, wife of Ezra Stratton, aged 82 years and two months.

Our sister and mother, though inheriting a strong constitution from a family noted for its longevity, has endured since last April great suffering from a combination of erysipelas with dropsy, to the violence of which her vital powers have at last yielded, and full of years we have carried her to her lowly grave to await the better resurrection. Of over thirty years' Christian experience, identified with the Adventists since 1845, she was sustained in her last illness by a Saviour's love, and died looking for her Lord. Her aged companion, now over four-score years, is comforted in his bereavement, and waits, though in loneliness, for the same blessed hope. Aged sisters, sons, daughters, grandchildren, and great grandchildren mourn her decease, but we trust soon to meet her in the morning of the re-living of the pious dead and clasp inseparable hands in an endless immortality. A discourse was preached by her nephew, the writer, at her funeral held in the Union House at Rouses Point, from John 11:35 and the connected subject of the raising of the sainted and beloved Lazarus. May we all be ready for our final summons and go in peace. Amen.

DIED, at Newburyport, Mass., June 7th, 1861, Mrs. LOIS WHITTIER, aged 61 years, 3 months, after an illness of one week, from lung fever.

The funeral services were conducted by Eld. John Pearson, Jr., and the Methodist preacher, Elder Merrill. Our mother had for many years been a professor of religion and formerly belonged to a Methodist church. Her life for the most part was one of trial and affliction, but she was patient and submissive to the will of God, and we can but believe that she is numbered among the saved.

We know thou art gone to the home of thy rest;  
Then why should our souls be so sad?  
We know thou hast gone where the weary are blest,  
And the mourner looks and is glad,  
Where love has put off in the land of its birth,  
The saint that it gathered in this,  
And hope, the sweet singer that gladdened the earth,  
Lies still on the bosom of bliss.

We know thou hast gone where thy forehead is  
starred  
With beauty that dwelt in thy soul;  
Where the light of happiness cannot be marred,  
Nor thy heart flung back from its goal.  
We know thou hast reached that bright haven of  
rest,  
Through a life of much toil and care;

And by faith we can view thee in white robes drest,  
Rejoicing with ransomed ones there.

But our home has since been so lonely and drear,  
Oh, why wilt thou tarry so long?  
And thy presence which always seemed to us dear,  
We sigh for, we mourn for, we long.  
But in thy far away home, where'er it be,  
Thou art beck'ning us all to come.  
Ah yes! when from this world our spirits are free,  
We will join thee in thy blest home.

But our Saviour is coming ere long to save,  
We hail with much joy that bright day;  
For he will raise thy blest form from the cold grave,  
Then united with praise for aye;  
For we will walk in the path that thou hast taught us.

Submissively bow to God's will;  
Then being saved by his grace, will have a place  
In the kingdom ever to dwell. W.

Newburyport, Mass., Nov. 25, 1861.

DIED, in Stanstead, C. E., Oct. 2d, 1861, AGNES C. WOOD, infant daughter of W. W. and Catharine Wood.

Though your young branch is torn away,  
Like withered trunks ye stand,  
With fairer verdure ye may bloom  
Within the promised land.  
Transient and vain is every hope  
A rising race can give;

In endless honor and delight  
Our child again shall live.  
We welcome, Lord, those rising tears,  
Through which thy face we see,  
And bless those wounds which through our hearts  
Prepare a way to thee. D. W. S.

DIED, in Stanstead, C. E., Oct. 24th, 1861, DAVID WEBSTER, son of Wm. and Laura Webster aged 22 years, of lung complaint.

David embraced the Saviour several years ago and lived in his favor for a while, but like too many others, by neglect of duty was led into sin and away from God, and though often convinced of his danger without Christ, still he lived without hope until the past summer, when he became interested for his salvation and delighted himself in reading the Scriptures and praying, but did not obtain peace of mind till after his confinement upon his death-bed. During his sickness, and while in deep agony of soul, anxious for his salvation, there were two men in the neighborhood holding meeting (this being Monday). Their names were George Oakes and Harla McLary, Oakes being the chief speaker. David feeling anxious to have some one to instruct him in the way, and to pray with him, sent for them to come and see him. They complied so far as going to the place, but to his surprise was told there was no hope in his case—there was no possibility of obtaining a preparation of heart to meet God on a death-bed; that his case was a hopeless one. Oakes said they did not believe as he did and would not pray in the house. McLary did pray. But there were Bro. D. Blake and others living in the vicinity, who were prepared to instruct him in the ways of the Lord more perfectly. He found peace, enjoyed it, exhorted and comforted his friends and neighbors, died in peace, and we attended his funeral. Tried to improve the dispensation to God's glory. Bro. Blake assisted. The Lord sanctify it to the good of the friends. D. W. SORNERBERGER.

DIED, in Philadelphia, Nov. 18th, 1861, JULIANA MOORE, widow of James S. Moore, in the 68th year of her age.

"Precious in the sight of the Lord is the death of his saints." And precious in his sight must have been the death of the one whose departure is here recorded. Of all with whom it has been my lot to become acquainted, for deep, rich Christian experience and constant communion with God, and a heart swallowed up in his cause and glory, I think she excelled. Herself and husband united with the first Baptist church in Philadelphia, in 1823, of which they continued members till 1843, when they embraced the faith of the soon coming of the Saviour, and identified themselves with that cause.—After her husband's death she went to Portsmouth, N. H., to reside with her son, Rev. H. D. Moore, then pastor of a Congregational church in that place, and took a letter to that church. On her return to Philadelphia, being so situated as to be unable to meet with us, she again united with the Baptist church from which she came out, and of which she continued an honored member till her death. But if she had her name recorded with the Baptist church, she was one of those who could and did say, "Whosoever shall do the will of my Father in heaven, the same is my brother and sister." The coming of Jesus was precious to her soul, and a hope of "part in the first resurrection" animated her heart and cheered her declining days. Some of the readers of the Herald will recollect a little incident related some two years ago of her paralytic stroke and her unavailing efforts to read the Bible, when, after a feeling of deep distress at the thought that she should never read again, she took up the book and tried once more; and just read the single word TRUST. It was then as balm to her heart,



and has been to her ever since a source of confidence and strength. She did recover so as to be able to read the Bible and visit the house of God. And O, how greatly did she enjoy those precious privileges. Day and night her song has been of him whom her soul loved; and she never wearied in speaking of his glorious grace. To all with whom she came in contact she had some word to say of him who died to redeem her. And as the troubles of the world increased, they were to her "a pledge of endless good . . . a sign of Jesus near." The last interview I had with her, she said, "Well, Bro. Litch, what do you think of these times? I do not know after all, but I shall live till the Lord comes." And her countenance seemed to light up with glory at the thought. She stopped some time with a friend across the street from a Methodist Mission church, and was often helped in there to attend the services of a protracted meeting last winter. And earnestly did she labor for the salvation of others. Her last meeting was in that little church. On the Thursday evening before her death, she gave her last public testimony for Jesus, and gave utterance to her full soul, of her desire for the salvation of sinners.

Although suffering much from the effects of her paralytic stroke, she could get about house a little, and seemed to enjoy measurable health up to five minutes before her death. Through all that day she was exceeding joyful, and sang much the words,

"I'm going home, to die no more."

A little while before her departure, although to human appearance she was as well as she had been for months, she said to a young lady, "I have my trunk already packed and strapped, and am waiting for the cars to come." Soon after, she was seized with violent pain in the breast, and in five minutes had ceased to breathe. Thus she "ceased at once to work and live." Her funeral service, at the house of her son, James S. Moore, was one of the most interesting I have ever attended. The assemblage was large and from various denominations of Christians, who had known and loved her, and now came, not to mourn, but to testify their love. She slept so sweetly, and such a glory shone on her fair countenance, 'twould have been a sin to mourn.—The services opened by the singing of a most touching funeral piece, by her four sons. The pastor of the church read the scriptures appropriate for the occasion; the writer spoke on the occasion; and was followed by the Methodist minister, with whom she held her last meetings, in some touching remarks. The pastor then spoke, and Rev. Mr. McKane closed by prayer. Thus she rests till the trump shall sound. J. LITCH.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudices has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disap-

pointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. . . . His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

### A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

### Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

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### AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land."—*Boston Herald*.

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DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

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"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the 'American Millennial Association,' 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.



## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 7, 1861.

## Willie's Prayer.

Willie Wills, of Niles, O., was a Sunday school scholar—a dear boy of twelve yrs., whose earliest lessons of love were given by his kind Christian mother, and enforced with the tears of a praying Sunday school teacher. Willie had early learned to say, "Our Father which art in heaven," and "Now I lay me down to sleep." With earnestness and simplicity he uttered these words of supplication, until he felt they ought to be of some service in his plays, and among his playmates. His teacher was one filled with the spirit of Jesus—a prayerful teacher, and faithful in applying the words of life to the minds of his youthful class. Willie's kind teacher had talked much to him in a simple, plain, practical way, of the worth of prayer, its power, and how boys so young might use it at all times to so much advantage in aiding them to pass through the very many trying scenes of childhood. Willie was a practical boy, and gloried in testing the worth of everything; he weighed every object on its own merits; if prayer was good for men, it was good for him; if it helped men in business, if it gained for others every blessing, Willie felt it was as much his privilege to pray, and get what good there was in it, as men and women's.

So Willie one day went fishing with Johnny Moore and Charley Jones, in the creek about half a mile distant from Willie's house. Johnny and Charley were successful in gathering quite a host of fine fish, but Willie, less expert in the art, caught but few. Willie, of course, felt that his want of success did not come from neglect, for he watched his line as close as any one could, and felt assured if he changed his location he might be able to go home with the other boys, as well repaid for the day's labor, in quality if not in number. He moved down the creek a few rods;—full of hope he throws his line in, expecting to draw up many a victim. In the act of bringing up his line, the hook took hold on something which kept it fast, his long-continued efforts to release it were in vain. He cried, he pulled, he jerked. The other boys came to his assistance, but their attempts were, like his, utterly fruitless;—there the hook was doomed to remain. It was the only one he owned. Willie had a remedy. The lessons of the Sunday school were now to be tested; he had often found by experience that the Lord had answered his little prayers he had before offered.—He calmly laid his rod on the bank. Said he,

"Boys, I know if I ask God, he will loosen my hook. I am going to pray. I want you to kneel down with me right here, and I will pray."

So he did pray. It was a solemn time to those three boys, for they belonged to the same class in Sunday school. Willie tremblingly, full of fear and hope, goes to his rod, and taking hold, raised it up, and true enough, his hook was released. His soul was too full; no more fishing that day. They all went home. Willie, with his little soul full of gratitude, finds his mother, relates the simple story of his trial, his anxiety, and his success. Says he,

"There, now, mother, see what God did for me. Don't you think he is good, when he will do so much for a little boy like me?"

"Don't you think, my son, you ought to be a good boy always, after that?" said his mother.

"Yes, mother, I know I will be; for I know so much more about God now, to what I did yesterday, and if I grow to be a man, I am going to be a preacher, and tell everybody to pray when they get into such troubles as I had to-day."

Willie lives to-day, a glorious example for every Christian to imitate. Carry your religion ever in your heart; having put on Christ, let us have him in us, and when adversity comes, call for immediate aid. Let Jesus be our constant companion, our confidential friend, into whose ear we pour out our souls, when the burden of sorrow weighs us to the earth. Blessed thought—he answers the children's prayer.—*Christian Chronicle.*

## Jesus Everywhere.

Annie Cunningham took cold at a party last winter, and a few weeks ago she was buried. Her sickness found her without preparation for death. She had left the Sabbath school, but her teacher still watched for her soul, and, when she was on her dying bed, renewed the efforts of former years for her salvation. Annie was thankful for her visits and instruction. She opened her eyes to the truth. Rather let me say that the Lord opened her heart to attend to the things that were spoken. A deep and distressing conviction of sinfulness fastened upon her. "I am all the time fretting about my sins," she said to me one day; and on another occasion, "My heart is nigh to breaking for my sinfulness." And well it might be. She had begun to know its plague; and as her knowledge increased, she saw and felt that nothing but the blood of the Son of God could cleanse and cure it. Some one told her to send for the priest. And then all the truths about sin and salvation, that had been poured into her mind in the Sabbath school, seemed to break their way into her heart, to save her from the fatal suggestion that the priest could give her relief. She knew but one Priest, and said she wanted no other. To Him she applied by faith, and in earnest, frequent prayer. The evidence that she found and embraced the Lord Jesus—the only Mediator between God and man—which appeared in her conversation, in her patience and the sweetness of her temper, in her desire and efforts for the salvation of others, in her abiding sense of sin, and her humble confidence that even sin and death could not harm her—was very cheering to those who loved her tenderly. We are constrained to believe that she was a trophy of that matchless grace which reaches so many of God's elect through the instrumentality of Sabbath school teachers.

One day as her teacher was with her, and Annie was coughing painfully, she was asked if her cough did not distress her greatly. She answered, that she did not mind it much unless it came when she was at prayer; then it interrupted her thoughts and devotions very much. Her teacher replied, "Yes, Annie, but the Saviour knows your thoughts without your words. He can understand you just as well when your desires are not expressed, as when they are; for He is always with you, and He searches the heart."

It was then that Annie, struck with the power, and sensible of the sweetness of the truth, said: "Isn't it nice to have Jesus everywhere?"

Let the reader observe the sentiment.—"Isn't it nice to have Jesus everywhere?" The omnipresence of God is a truth of amazing interest; but in order to bear and love it, we need the other truth,—that Jesus, the Godman, our blessed Saviour, is everywhere. Dr. Alexander, in his Plain Words to a Young Communicant, has expressed this truth in these significant terms—"The Lord Jesus is the most accessible being in the universe." In his bodily form, his human nature, he is not here and everywhere. It is expedient for us to have that exclusively in glory, in the holiest of all, before the mercy seat, with the marks of death, the proofs of atonement and expiation upon it. But still it is true that the Son of man, our great Redeemer, who was in heaven while he was on the earth, is on the earth while he is in heaven.—With all his offices, all his powers as the Son and Christ of the living God, our prophet, priest, and king, He is everywhere. And, isn't it nice to have him everywhere? Oh, suffering believer, expiring saint, troubled sinner, do you catch the meaning of these sweet words on the lips of this dying girl? Then look unto Jesus, come to him, speak to him, lean upon him, lie down in his bosom. Are you afraid? He is the Saviour of his people, the friend of sinners. Does he seem to you far away? But he is near. Jesus is everywhere, and now accessible to you. May the God of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom and revelation in the knowledge of Him; and then the virtue that fills Him, the grace and truth of the living Jesus, shall be for your salvation and joy.—*N. Y. Obs.*

## A Ruined Character.

Not long since, in a certain neighborhood, a man was wandering in search of

employment. He called at a respectable farmer's house, and told his errand.

"What is your name?" asked the man.

"Jonathan Gilman," was the reply.

"Jonathan Gilman, the same that lived near here when a boy?"

"The same, sir."

"I will not employ you, then."

Poor Jonathan, surprised at such a reply, passed on to the next farmers; but the same reply was given. He soon came in sight of an old school house.

"Ah!" said he, "I understand it now. I was a school-boy there once, but what kind of a school-boy? Lazy and disobedient. Although I am now in a measure reformed, they all think me the same kind of a man as I was a boy. Oh! that I had done my duty when at school—then again could I dwell pleasantly in the land of my birth."

School boys and school girls, please remember that your school-mates will be likely to look upon you in manhood or womanhood as they did in youth. Then, in your schooldays, prepare for noble men and noble women.—*The Gem.*

A father came home from his business at early evening, and took his little girl upon his knee. After a few dove-like caresses, she crept to his bosom and fell asleep. He carried her himself to her chamber, and said, "Nellie would not like to go to bed and not say her prayers."—Half opening her large blue eyes, she dreamily articulated,

"Now I lay me down to sleep;  
I pray the Lord!"

then adding, in a sweet murmur, "He knows the rest," she sank on her pillow, in his watchful care who "giveth his beloved sleep."

## He Makes his Mother Sad.

He makes his mother sad,  
The proud, unruly child,

Who will not brook  
Her warning look,  
Nor hear her counsels mild.

He makes his mother sad,  
Who, in his thoughtless mirth,  
Can e'er forget  
His mighty debt  
To her who gave him birth.

He makes his mother sad,  
Who turns from wisdom's way;  
Whose stubborn will,  
Rebelling still,  
Refuses to obey.

He makes his mother sad,  
And sad his lot must prove:  
A mother's fears,  
A mother's tears,  
Are mark'd by God above.

O! who so sad as he  
Who, o'er a parent's grave,  
Too late repents,  
Too late laments,  
The bitter pain he gave?

May we ne'er know such grief,  
Nor cause one feeling sad:  
Let our delight  
Be to requite  
And make our parents glad.

## APPOINTMENTS.

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

I design to be with friends at Truro on the two first sabbaths in December. Brethren wishing me to assist them in protracted meetings after about the middle of December, will address me as usual and soon. Worcester, Mass. G. W. BURNHAM.

Eld. Himes will preach on the evenings of Dec. 10th and 11th, as Eld. White shall appoint, in East Kingston, N.H.

Eld. J. V. Himes will hold a series of meetings in the Advent chapel, Rutland, Vt., to commence Saturday, Dec. 14, at 7 o'clock P. M. and continue each day till Sabbath, the 22d. The object of this series of meetings will be to speak out on the signs of this time, and to show the fulfillment of prophecy and the evidences of the kingdom of God at hand. It is to be hoped that the saints will be cheered, and the lost will be saved.

Eld. Himes will commence a series of meetings (similar to the above) in Poultney, Vt., Dec. 24, and continue over the Sabbath, and longer, if thought best.

I have appointments to preach as follows: Bristol, Sunday, Dec. 8th; Loudon Ridge, Sunday, Dec. 29th. T. M. PREBLE.

If God permit, I will preach in Westboro', Sabbath, Dec. 15; Lowell, 22d; Lawrence, 29th. G. W. BURNHAM.

The next session of the Western Quarterly Conference will commence Thursday P. M. at 6 o'clock, Dec. 19, at

Sevey's Corner, Vienna, and continue over the following Lord's day. Come, brethren and sisters, to the work.—Call on H. B. SEVEY, Recorder.  
I. C. WELLCOME, Clerk.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

C. O. Town. Your notice to preach in N. Springfield Nov. 24 came too late to be serviceable.  
W. H. Eastman. We have made the addition to the direction that you suggest.  
H. Bailey. Have sent again the last three Nos.  
Mrs. S. N. Nichols. There would be \$1.50 due the 1st of July next, which we credited, to No. 1101, and put bal. as you say.  
Mary Gay. Will continue, if God gives the means for so doing.  
T. M. Preble, \$1. We will look to that, and if the fault is in the pasting it can be remedied. Have cr. you to 1101.  
D. Elwell, of Shippen, \$4. Have balanced the account for tracts. Thank you.  
J. L. Pearson, Agent, \$21. Have cr. you for the Question Books, and for Herald up to Jan. 1st, including Herald sent to P. H. L., which we will now send as one of your subs.  
J. Litch. Have cr. the brother referred to, for 2 cops. to Jan. 1, 1863, sent tracts, and cr. balance as you will see. Sent bundle Dec. 2d.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel. All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to  
SYLVESTER BLISS, Treasurer.

## ACKNOWLEDGMENTS TO TUESDAY, DEC. 3, 1861.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Wanted by January 1.

Amount of previous payments.....	\$7.00
Mrs. S. N. Nichols, Coloma, Cal.....	1.00
William Taylor, Boston, Mass.....	1.00
M. Bradley, Wellfleet.....	.75
Julius T. Beitel, Freeland, Ill.....	4.00
From Philadelphia, by J. Litch.....	7.00
Total received since Nov. 1.....	20.75

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause".....	\$10.00
By the same, 2d payment.....	10.00
" " " 3d ".....	10.00

May the Lord raise up for the A. M. A. many such "friends."

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.....	5.00
Stephen Sherwin, Grafton, Vt.....	1.00
Martin L. Jackson, Milesburg, Pa.....	2.00

HOME MISSION. Due Oct. 1st.....	\$35.12
Friends in Hampton, N. Y.....	4.26

Due Dec. 1st, 1861.....30.86

G. W. BURNHAM.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

## RECEIPTS.

## UP TO TUESDAY, DEC. 3.

The No. appended to each name is that of the Herald to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

D T Taylor 1075, E Rogers 1075, L G Ford 1101, H B Sevey 1049, J C Ramsay 1049, T Wheeler 1096, J M Chamberlain 1066, C England, from 1075 to 1098, J D Clossom 1098, W W Sherman 1075, J T Beitel 1075—the two referred to were not continued, T K Gill 1095, Rev B Graves 1127—each \$1.
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W Z Bliss 1127, S A Blanchard 1101, E Smith 1091, E Bullock 1123, Dr R Parmelee 1112, John Thomas 997—and \$3.39 due; A Jenne 1114; D Boone 1120, Mrs B Keith 1127, N Rowell 1101, W S Cutting 1054, Mrs Ede Lee 2d 1101—each \$2.
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D M Adams 1068, Chauncy G Crane 1101—each \$3.
E Matthews 1088, and tracts sent the 28th ult. in two packages, \$2.50; C Merriman 1119, \$2.50.



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think also of Christ coming again. You will long for the day of refreshing and the manifestation of the sons of God. (Acts iii. 19; Rom. viii. 19.) You will find peace in looking back to the cross, and you will find joyful hope in looking forward to the kingdom.

Once more, I repeat, how clearly Christ's present position. He is like one who is "gone into a far country to receive a kingdom, and then to return."

(To be continued.)

### Extract from Mayer's Commentary on Dan. 7.

(London, 1652.)

Verse seventh. By this beast differing from all the rest the ancients generally understand the Roman Empire, which was so diversely ruled, sometimes by tribunes of the people, sometimes by consuls, by dictators, by the triumviri, and by emperors; and therefore it was unlike any of the kingdoms before going and is set forth as much more terrible for the great teeth and horns, and the feet, stamping all under foot by subjecting them to tribute in all countries and nations. For which cause this monarchy could not by any beast be represented, but only described as a monster amongst the beasts. So that the Rabbins, hold it to have been a wild boar of which the Psalmist speaketh saying, "The wild boar out of the wood hath devoured it." But these that are for the monarchy of the Romans amongst the ancients meant by this beast, are all for the little horns setting forth antichrist, and that not already come but to come hereafter, towards the end of the world, when the Roman monarchy shall be in the hands of ten kings; for then say they, shall one base man of obscure beginning arise as a little horn, but grow to that strength that three kings shall be soon overcome by him, the king of Egypt, of Lybia and Ethiopia, which the other seven seeing, shall soon submit themselves unto him and he shall persecute unto death all such as refuse to obey him. Thus Jerom who is commonly followed by others; but he also saith that Prophyry, a great enemy to the christian religion, and to this book in particular, as hath been before said, holdeth that the Seleucidan kingdom is by this beast set forth, which in cruelty to the Jews exceeded all the kings before mentioned and that his ten horns were ten kings, reigning therein, and the little horn Antiochus Epiphanes, who raged most for a time, and times, and half a time,—i. e. three years and a half as after followeth—but this opinion, besides the infamy of the author that broached it, is manifestly against all circumstances of the vision. Of the distinction made between this and the three former beasts, which, as all agree, set forth three monarchies before spoken of, in setting forth the last of which four wings and four faces are spoken of to foreshew the division of that monarchy after Alexander's death into four, of which the Seleucidan kingdom was one, and therefore in reason cannot be represented again in this beast,—it being already done so much as the Lord was pleased to make known in this place. Therefore the kingdom represented here must be another arising up after the third.

Again, the judgment next following after this, whereby the dominion of this horn is not only taken away, but also given to the saints forever, vs. 26, 27, sheweth that the kingdom here spoken of being destroyed, the saints should reign in all parts under the whole heaven forever, which cannot be applied to the time of Judas Machab, and the Jews who flourished indeed for a time, but neither had dominion all over the world, but a little part of it when their dominion was greatest, neither was it so long lasting. And therefore this must needs be understood of the dominion of Christ, by his word and Spirit subduing all countries and nations in the time of the Gospel, which was long after Antiochus Epiphanes, and by consequence this fourth kingdom must be the Roman, in the time whereof the Son of Man spoken of vs. 31, 14, cometh to his dominion, as being represented by the stone cut out of the mountain without hands and becoming a kingdom filling the whole earth, which also I have proved by the circumstance of time, 'In the days of these kings,' &c. that the fourth kingdom cannot be any other but the Roman. Yet both Junius

and Polanus and some others of ours follow Prophyry herein.

I yet for my part shall take leave to prefer Jerome before Prophyry, holding that not the Seleucidan, but the Roman monarchy is by this fourth beast prefigured. For so likewise both Rev. 13, and chap. 17 it is showed as a beast having ten horns, and here, verse 24, so there the horns are said to be kings, for their great strength to gore and to bear down others, and as here, verse 25, his is said to be a time and times and half a time, so there, or 42 months or 1260 days, which are all one, and here a little horn springeth up after the tenth, so there, after the beast with horns another beast comes up, Rev. 13: 11. But although I herein agree with antiquity, both that the Roman Empire is set forth by this beast with ten horns of which I have also said enough upon Rev. 17, showing what ten kings these horns were and that the little horn was antichrist who was to arise during the time of this Empire. Yet whereas they say that antichrist is yet to come towards the end of the world, and that he shall when he cometh reign but three years and an half; in this I cannot subscribe, but contrariwise hold, that antichrist is come and is not one man, but a succession of men in the Roman State, ruling not by force at the first, but by flattery and false persuasion for which it is said that he had eyes like the eyes of a man, and a mouth speaking great things.

Verse 8. For he seeth according to the carnal reasoning of a man whereby he conceiveth himself (because he is Saint Peter's successor, who had the government of Christ's Church committed unto him) to be a high priest and Lord over all churches and churchmen, speaking to this purpose most magnificently of himself as Christ's vicar before all other powers, not only spiritual, but temporal, it being in him to dispose of the kingdoms of the world as he pleaseth, putting down one and setting up another. And therefore this little horn must be the Pope of Rome, to whom these things do most aptly agree.

Whereof to speak more at large here, I forbear, because I have proved this already upon Rev. 13: 17, and verse 25, here following makes it yet plainer saying, "He shall change times and laws, and they shall be given into his hand for a time, and times and half a time,"—because he hath changed time by setting up days of cessation from work to the honor of his imagined saints, and dispenseth with God's laws, and makes decretals as laws, and he is said to wear out the saints, for so the Pope hath done by persecutions stirred up against those who oppose his proceedings, and by corrupting the world with false doctrines, so that the church every where under him, are worn out from being a communion of saints, to become conventicles of blind superstitious persons.

Lately he is said to be diverse from the ten kings mentioned before, therefore no secular king, but another kind of man; as the Pope is yet of no less greater dominion, and he subdueth three kings, verse 24, which I know not better to understand than of three put down at several times by the Popes, viz. Chilperic, the French king and Pepin and his son Charles set up. Frederic the emperor, his son Rodolphus being set up, and king John of England, whom of a free king he maketh him a tributary. For his speaking of "great words against the Most High," the speeches of the Pope before commemorated were such intitling himself Vice Deus, and doing, as if he had said, "by me kings reign;" for this is against the Most High as being derogatory to God's sole supremacy over all. And for three kingdoms coming under him, it may be considered, whether they be not three of the mightiest in Europe—Spain, Germany, and France,—or whether this prefigured not his triple crown.

For the time and times and half a time, that is as Jerome resolveth it a year, two years and a half a year; for the second word is a dual number, in days 1260, which counting a day for a year, as hath been done upon Rev., make so many years. This sheweth that it cannot be understood of any one but a succession of men, as was before stated.

Religion is the best armor that a man can have, but the worst cloak.

### London Preachers.

DR. CUMMING.

Whether the celebrated author of the "Great Tribulation" would feel it a compliment to be classed among the sensation preachers of London is very doubtful. In an admirable sermon preached two Sundays since, in relation to the duties and trials of clergymen, he expressed his disapprobation of sensation preaching—of puns, or oddities, or eccentricities in the pulpit. Yet it is nevertheless quite certain that he is one of the pulpit sensations of London, where a stranger's routine for Sunday is, in the morning to Spurgeon, afternoon to Westminster church, and evening to Cumming's. The chapel of the latter is located in a narrow street near Drury Lane and Covent Garden theatres, and is a building of more taste and elegance than either Spurgeon's Tabernacle or Surrey Chapel. Parallelogrammatic in shape, the pulpit is between the windows on one side, and a wide gallery runs around the two ends and the side opposite the pulpit. Service in the evening begins at half-past six o'clock (the customary hour for the London Churches), and long before the time the doors are besieged with strangers, who are admitted after the pew-holders have entered by a private door. The chapel, holding between two and three thousand, is always filled. It is lighted by three huge stars of gas-jets in the ceiling, which is of oak: the light is peculiar, and not agreeable to those unaccustomed to it.

Dr. Cumming has no assistant, and conducts the service himself. A hymn, then reading of the Scriptures, an anthem by the choir and prayer precede the sermon. The singers are seated in a little orchestra directly in front of the pulpit, and sing without the assistance of an organ; the leading soprano has a voice of unusual power and sweetness, and the music is performed in a really artistic manner, without degenerating into mere vocal display. The Te Deum is often sung—particularly to the music set to it in F. by Jackson, and familiar to American choirs.

Dr. Cumming wears a gown while preaching, and his personal appearance presents nothing peculiar. He has a habit of leaning on his arms over his desk, which is not graceful; and as his voice is not strong or sonorous, he does not create a very favorable impression at first. Besides this, he is not an elocutionist—and the hymns he reads very tamely—probably the same hymns which, when read by a Spurgeon, a Hall, a Beecher, and above all, a Chapin, would thrill the soul like a strain of glorious music. His prayers are peculiar; while he does not follow exactly those of the Episcopal liturgy, he yet incorporates whole sentences from them, and sometimes repeats entire "collects." For this liturgy he has the greatest admiration, as his frequent use of at least fragments of the liturgical prayers proves. In reading the Bible, he, like Spurgeon, makes a running comment on the text—only, he never indulges in flat platitudes and trite moral observations—nor does he try to improve the Psalms of David with modern interpolations.

On Sunday, the 6th instant, Dr. Cumming took occasion to give to his congregation some of his opinions in regard to the American war, by reading and commenting upon the 34th chapter of Jeremiah, to which I hope the reader of this letter will refer. The preacher showed how there was a law existing by which once every seven years the Jewish slaves were to be freed—and spoke of the punishment attending their disregard of that law. It appears that on one occasion the Jewish people thought that compliance with this law was too great a sacrifice of their material interests, and decided to keep their slaves, regardless of the command; says Jeremiah: "Thus saith the Lord, Ye have not harkened unto me in proclaiming liberty, every one to his brother and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, to the famine." On this suggestive chapter of prophecy the preacher proceeded to argue the wickedness of slavery, and to show that the Jewish slaves were better off than the American, as they were set free at least once in seven years.

Dr. Cumming then declared, that in all human probability our first parents, Adam and Eve, resembled the black rather than the white

race. If, as was generally admitted, the northern people owed the whiteness of their skin to the bleaching effect of a colder climate, it would appear that the Hindoo or light copper-colored tribes were tinged to about the original hue; and as Adam and Eve lived in such an oriental climate, they must have been of a much darker hue than the present white man. The speaker wondered how the Christian clergymen of the southern states could hold the doctrine of the natural inferiority (as a species) of the black to the white man, and maintain that the former was a brute rather than a human being. He had been recently conversing with a most eminent physiologist, who assured him that between the lowest type of the African and the highest known type of the ape there existed—apart from the possession of a soul and the gift of speech in the former—an impassable gulf—an ineradicable difference, physiologically speaking.

While he (Dr. Cumming) hoped and believed that the American war would result in the annihilation of southern slavery, he did not think that it could be an instantaneous work. Those Americans are now without reason, he added, who assert that it is neither prudent and right, even were it possible, to proclaim immediate emancipation; but the sin of the American people was in not educating their slaves for freedom. If the young children were now told they were soon to be free, and the old slaves taught that in a few years all would be free, the dangers of a sudden change would be avoided and the bondsman prepared for his liberation:

"While it may be," added the speaker, "that by this fearful and unhappy conflict God means to bring about the purification of the American people from the sin of slavery, I am not one of those who dare to view the war as a judgment for that sin. We have no right to put such a construction on facts. We are told that the ten men killed by the fall of the tower of Siloam were not more wicked than those who escaped. Yet it is nevertheless true that national sins are punished by national calamities—and that by national calamities are meant usually pestilence, famine or the sword. It is any way the duty of Americans as a nation to cry out in prayer: 'Lord, search our hearts and try our thoughts; and see if there be any wicked way in us, and turn us to the way everlasting.'"

Dr. Cumming preached this summer a sermon entitled "The Last Fire," (suggested by the death of Mr. Braidwood in the great fire in June,) which has attracted much attention. It was in some respects a dissertation on fire and its existence in unlimited quantities in the bowels of the earth. Dr. Cumming believes that this earth will be consumed at the judgment day by the fire which is now confined beneath its crust; and argues that, as the flood is conceded to have been an actual deluge by water, and not a typical myth, so the "fire of the last day" is to be literally flame. I hope you will find space to print this extract, as showing how oddly this celebrated preacher mixes up science with revelation, and as giving at the close a fresh specimen of his glowing eloquence:

"Fire destroys nothing; it makes matter enter into new combinations. It was found in that great conflagration which seemed to be permitted just to teach us what a precarious tenure after all is our wealth, our greatness, our property, that the fire took the iron, the stone, the metal, the silver, everything that was there, and threw them into new combinations, but it annihilated nothing. So I believe the last baptismal fire that shall wrap the earth in its flame shroud, will destroy nothing but sin, imperfection, decay, and that everything that God has made, everything that Christ has redeemed, shall emerge from that baptism more beautiful, more glorious, more radiant than before. The last fire will not destroy the earth. I don't believe that this earth is to be annihilated. The words here don't say so—'we look for a new heaven and a new earth'—it doesn't say we look for another heaven and another earth. We don't want another, we only want the old house put in order. 'The heavens shall pass away with a great noise.' You can conceive what that noise will be from the specimens which occasionally burst forth in earthquakes and the eruption



of volcanoes. A geologist describing one of these scenes, says:—"The lava rolled on sometimes sluggishly, sometimes violently. It swept away forests, undermined vast masses of rock, finally it plunged into the sea with the loudest and most terrific detonations." You can conceive therefore, when he speaks of the heavens passing away with a great noise, how true it is. Then again, he says, 'the elements,' the iron, the stone, 'shall melt with fervent heat.' Now if the Apostle had used the expression shall be burned up, the scientific man would have said, Peter can't be inspired, because he used language incompatible with science. What is oxydization? Only another term for burning a metal. The granite has been burned long ago, the rust of the iron is the iron being burned, 'the elements shall melt with fervent heat.' Out of all is to emerge a new heaven and new earth. 'The earth abideth forever,' 'The earth which he hath established forever.' And would it not—I appeal to the deepest sensibilities of every Christian heart—be a tremendous chasm in the orbs of the universe if this earth, on which a Saviour walked, whose air he breathed and consecrated because he breathed it, from whose streams he drank, whose ocean became to his sacred feet a beautiful promenade—if this earth, that has such glorious historic spots as Calvary, Gethsemane, the Mount of Olives, Tabor, Sion—would it not be a discord in the great harmony, a blank in the grand restoration, if an orb so rich in all that is brilliant, historic, glorious, should be annihilated and expunged from the universe? No, no! it cannot be! It is redeemed just as much as the dust we committed to the silent grave, yesterday, is redeemed, and it shall be restored to more than its primitive glory and magnificence, and a world that began with a Paradise that perished in an hour, shall end with a Paradise that shall bloom in amaranthine beauty for ever and ever."

Before closing this letter—in which I have attempted to give such views of the three greatest preachers of London as may present themselves to any stranger visiting the place—let me remind those who are disposed to sneer at sensation preachers that the popularity of Spurgeon, Hall and Cumming has done more than anything else to contribute to eliciting the recent proofs of religious vitality in the Established Church here. The vast multitudes which poured to hear these men set the English ecclesiastics to work thinking why the chapel was crowded and the cathedral deserted; and thus the English church has been waked from sleep indirectly by Dissenters. Westminster and St. Paul's are thrown open for popular evening services—the Bishop of London holds open air meetings—the great reform which will make the English clergy read and not drawl and massacre the almost inspired majesty of the English liturgical service, has been started by the Bishop of Rochester—and the Established church experiences a resurrection from its sepulchre of lethargy, to a great extent in consequence (this is not merely my opinion) of the efforts and success of such earnest, truthful, independent Christian preachers as Spurgeon, Hall and Cumming.

W. F. W.

### A Message from Heaven.

[A sketch of the funeral sermon of E. J. A. Adams preached in West Derby, Vt. Sunday 20 Oct. 1861, by J. M. Orrock.]

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

The book of Revelation is divided by its divine Author into three parts, expressed in the words, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Chap. 1:19. "The things which thou hast seen," or the vision of Messiah in the midst of the golden candlesticks, is recorded in the first chapter;—"the things which are," or the condition of the seven Asiatic churches, we have in the second and third chapters;—and "the things which shall be hereafter," obviously commence with the fourth chapter, where the prophet says, "After this I looked, and behold a door was opened in heaven: and the first voice

which I heard was as it were of a trumpet talking with me; which said, come up hither, and I will shew thee things which must be hereafter." Of these divisions the third is the longest and most difficult to comprehend, being highly symbolic; but scattered among its symbols are plain and simple passages which all may understand, so that what has been said of the entire Bible is peculiarly applicable to the Apocalypse—"There are shallows in it where lambs may wade, and depths in it where elephants may swim."

Our text lies embosomed in a symbolic prophecy, and, being a message for the living respecting the dead, is appropriate to the occasion. Let us consider

#### I. The Origin of the message.

1. It came from heaven. If we were assembled today in the open air, on some mountain, and should see an angel flying through the midst of heaven, and he should pause in his flight and utter in our hearing a few words which we could understand, doubtless we would make a vigorous effort to remember them for our own benefit and that we might repeat them to others. Such a privilege as this is not allotted us, but as the apostle expressly affirms that he "heard a voice from heaven" pronouncing a benediction on the righteous dead, we should accept his testimony as true, and be as much interested in the message as if spoken primarily to us. All ought to be interested in it. In England and other places in Europe, the dead are sometimes put into vaults, or places built for the purpose underground, and when people go into these it becomes necessary to their comfort and safety to carry with them a light: so we have all to enter the chambers of death as mourners or otherwise and need to carry with us the torch of truth lighted at the altar of heaven. Dark in the extreme would the grave be without the light of revelation; but with the word of God as a lamp to our feet and a light to our path, we may say with the royal psalmist, "Yea, though I walk through the valley of the shadow of death"—or, great and severe affliction where death itself is threatened,—"I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

2. The message was confirmed by the spirit. When Jesus was about to leave the world and go to the Father, he said to his disciples, "I have yet many things to say to you, but ye cannot bear them now; howbeit when He, the spirit of truth is come, He will guide you into all truth,"—that is, all "the truth" which it was essential for them to know, and which they could not bear to be made acquainted with then:—"for He shall not speak of himself, but whatsoever He shall hear, that shall He speak: and he will shew you things to come." John 16:12, 13. In accordance with this arrangement we find the apostles, on and after the day of Pentecost, enlightened and guided by the Spirit; and frequently in the Apocalypse is He introduced as the speaker and dispenser of knowledge. Seven times, in two short chapters, we meet with the words—"He that hath an ear, let him hear what the Spirit saith unto the churches;" and no sooner has the heavenly voice declared the pious dead happy than the Holy Ghost confirms it—"yea, saith the Spirit." It is his work to take heavenly truth and apply it to the conscience.

3. The message was written. Thus it became a part of the sacred scriptures. It contained a truth too precious to be left to tradition. Had it been thus left it would, doubtless, have been corrupted or lost: therefore memory was not to be entrusted with it, and the seer receives a special command to record it. The voice said to him, "Write." But we pass to examine

#### II. The Message Itself.

The message originating in heaven, attested by the Spirit, written by the beloved disciples, confided to the safe keeping of the faithful of succeeding generations, and which is worthy of being written in letters of gold is this: "Blessed are the dead who die in the Lord from henceforth . . . that they may rest from their labors; and their works do follow them." Consider—

1. The subjects of the benediction: "the dead who die in the Lord." The expression, "in Christ," or "in the Lord" is a singular one though of frequent occurrence in the new testament. We never say a servant is in his master, a pupil in

his teacher, or a soldier in his captain, but we say Christians are in Christ, and imply thereby a real, vital union with him. Noah and his family in the ark were safe; the man who accidentally slew his neighbor and fled to the city of refuge was in it secure from the avenger of blood, but if one had attempted to follow the ark he would have been drowned; and the man-slayer who tarried just outside the gates of the appointed city would have been slain: so a man may be near Christ and perish,—"not far from the kingdom of God" and yet excluded,—enjoy many privileges and be associated in various ways with religious ordinances, and yet not saved. Nothing short of being "in the Lord" gives security.

Christ himself illustrates this union by the figure of the vine and its branches. See John 15th chapter. Paul does it by the connection of the head with the body, Colos. 1:18. There is not one kind of sap in the vine stock and another in the branches: the same sap extends to the remotest living twig and tendril;—there is not one kind of blood in the head and another in the body: the same vital fluid pervades every part of the system: so the very same spirit that dwells in Christ is found in Christians; for "if any man have not the spirit of Christ, he is none of his." Let no one be deceived on this point. If we are "in the Lord"—justified by grace through faith, and sanctified by the Spirit,—we have met with a real change and will shew it by our practice; "therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. 5:17. Such dead may be cursed men, but they are blessed of God.

2. The nature of this blessedness,—"they rest from their labors." The Christian in this life is never represented by the Holy Ghost as a gentleman at ease, or an idler. He is called to "endure hardness as a good soldier of Jesus Christ;" to "run with patience the race that is set before" him; to "abstain from fleshly lusts;" and to labor in the vineyard of the Lord. The world to come is his final resting place; for "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13:29. "They shall sit down"—these are sweet words of comfort to weary ones who have toiled in the cause of the Coming One; to the lonely watchers, on Zion's walls; and to the suffering saints to whom wearisome days and nights had been appointed. They tell of rest, yes of unbroken rest in their long sought home: for "there remaineth a rest"—or, the keeping of a sabbath—"to the people of God." Their service in this life alone has weariness: in the world to come they will not be idle, but they will not be weary: "for the former things are passed away."

"Their works do follow them." Not their property—that may be left for relations to quarrel about,—not their desires, nor their profession, but their works do follow them. Mark, Christ is "our forerunner;" the saints follow the Lamb whithersoever he goeth, and their works do follow them: Christ is first, the believer next, his works last. If they preceded the saint we might be tempted to think they merited something, but they follow as witnesses to his union with Jesus while in this life. This is fully illustrated in our Lord's sublime description of the judgment in Matt. 25:31—40, which may be profitably read in this connection. You may as well try to separate heat from fire, or light from the rising sun as to separate good works from living faith in our divine Redeemer.

3. The time when the benediction is realized. The expression—"from henceforth"—has occasioned much perplexity among critics. Some connect it with the verses preceding our text which contain the enunciation of the third angel respecting the power symbolized by the beast; and regard it as teaching that during the domination of this persecuting hierarchy those who die in the Lord will be more blessed than those who live, for they will rest from their extreme toil, weariness and exhaustion. They look upon the text as implying that all beyond death is a state of rest and comfort to the saints.

In one of Dr. Cumming's Lectures on Roman-

ism, we have an interesting application of the passage in that way. He says he was giving some of his lectures in Poplar, Eng. and at the close of the second meeting a lady whom he had observed taking notes handed him a slip of paper containing a request to have an interview with him; they met and, among other things, she said: "I have been a devoted member of the Roman Catholic chapel in Poplar; the priest is my intimate friend, and the god-father of my boy; I was to play the new organ when it was put up; I have gone regularly to mass and to confession, and have been regarded as one of the elite of the communion;—but after considering carefully and prayerfully what I have heard in your lectures, I dare no longer remain a Roman Catholic." The doctor continues—"I asked her what points struck her most forcibly in my statements, and alienated her affections from the Roman Catholic church. She said, it was not so much the arguments I brought forward as the texts I quoted—a very striking and precious testimony. One of these texts she said, fell upon her like a sunbeam from heaven, and unveiled to her hopes and prospects to which she was an utter stranger before;—and that text was, 'Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors.' She told me that she felt this most acutely, because she had been formerly laid upon a sick-bed, and her medical attendant had given up all hope, and told her there was no chance of her recovery; she sent for an aged priest from a neighboring place, to administer the sacrament of Extreme Unction. On receiving it she asked him, 'Am I now safe?' to which, according to her testimony, he replied, 'I can pledge my own safety that you are.' 'But,' added she, 'have I not to pass through purgatory?' 'Unquestionably,' said the priest. 'Then tell me as a dying woman, what is the nature of the purgatory I have to experience?' The priest, with great solemnity, and, if his creed be right, with great truth replied, 'Purgatory, my dear child, is a place where you will have to suffer the torments of the damned, only of shorter duration.' She said every nerve tingled with agony at the announcement. But when the text I illustrated came upon her ear, and reached her heart, declaring that the dead in Christ 'rest from their labors,' and again, 'to be absent from the body is to be present with the Lord,' she felt that either the priest must be wrong and the Bible true, or the Bible must be false if purgatory be true."

Other expositors connect the words, "from henceforth," with the verses that follow the text and describe the great harvest. Now as "the harvest is at the end of the world" at which epoch, "the righteous shine forth as the sun in the kingdom of their Father" it is true that those who die in the Lord will then enter on their perfect rest and blessedness, for, as the apostle affirms, "It is a righteous thing with God to recompense to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 2 Thess. 1:6, 7; 1 Thess. 4:16—18.

Thus it is the coming of our Lord that brings the perfection of bliss: then will the church be glorified. "Before that," as Bonar remarks, "there is distance and imperfection. I know that in the disembodied state there will be greater nearness and fuller enjoyment than now, and this the apostle longed for when he had the desire to depart and be with Christ, which is far better." Even before the resurrection there is a 'being with Christ' more satisfying than we enjoy here; a 'being with Christ' which is truly 'far better' . . . Still this is not to be compared with the resurrection-nearness and resurrection-fellowship, when, in a way up till that time unknown, we shall be introduced into the very presence of the king, all distance annihilated, all fellowship completed, all joy consummated, all cold-



ness done away, all shadows dissipated, and 'so we shall ever be with the Lord.' This then is the rest after which our hearts yearn.

The message from heaven should bring consolation to the bereaved. Have we not reason to believe the deceased has fallen asleep in Jesus? and, if so, her labors are over, trials and sufferings past, and the blessing in all its fullness will soon follow.

To all it affords a word of instruction. We are on the battle-field of life. We are at work. Should death overtake us speedily what testimony to our character would our work give? Our text does not read, "Blessed are the dead"—without limitation or qualification. Jesus said to the Jews, "If ye believe not that I am He"—the promised Messiah—"ye shall die in your sins," and "whither I go ye cannot come." John 8:21-24. To "die in the Lord" is one thing, and to "die in your sins" is another, and vastly different thing. To secure the heavenly benediction, therefore, we must obtain through faith in Christ the pardon of sin and union with Jesus; and when this is done we may rest assured that

"He will not reign in glory and leave us behind." The long night of time must be near its termination. Morning will soon break upon the mountains, and the day of reunion come. Then circles formed in immortality will be forever unbroken. The Lord hasten it in his time, and then give us an inheritance with "the children of the resurrection" in the land promised to our fathers, for Christ's sake.

### The Cross and the Crescent.

Some twenty-five or thirty years ago I recollect reading the following strange piece of poetry; and such was the impression it made on my mind that I never forgot the sentiment, thought the language has long since escaped me. I fear, too, I have forgotten the author's name, country, etc., and should feel thankful if any person would throw light on this curious subject. The words are,

"In twice two hundred years  
The Bear the Crescent will assail;  
But if the Cock and Bull unite  
The bear will not prevail.

"In twice ten years again  
Let Islam know and fear;  
The Cross shall stand, the Crescent wane,  
Dissolve, and disappear."

When I wrote my "Historical Commentary on the Eleventh Chapter of Daniel," in which the matter of this poetry is the principal topic, I had not access to this important piece, and of course could make no use of it. It is a curious question how this author centuries ago should so accurately describe those Powers that took part in the Crimean War, and the part each should take in it; and that long before these Powers—Russia, Turkey, France, and Britain, or the Bear, the Crescent, the Cock, and Bull—were known by these appellations, and before some of them had an actual existence. Yet the date of the year is pointed out when Russia, the Bear, then unknown, should "assail" the Crescent, Turkey, equally unknown; also the union of the Cock and Bull, France and England, in defense of Turkey—events, from their nature, beyond human sagacity or power to divine. And this is not all. He asserted this union would defeat Russia—"the Bear shall not prevail"—which we know to have been the case.

How this author reached these conclusions we know not. Whether he was guided by the light that taught the ancient Christians the meaning of prophecy, especially the application of the two last verses of the 11th chapter of Daniel to the fall of the Turkish Empire by that of Russia, or was really inspired by God to foretell this, is to us a mystery. We have only the facts, and facts they are! The ancients and some of the moderns could see in the words of the prophet Daniel the existence and fortune of Turkey and Russia; but how about France and England? How could he describe not only the nations, but the parts those nations should take in the war? The Bear should assail the Crescent, England and France should come to the rescue, "and the Bear should not prevail." This is truly as wonderful as the facts

are incontrovertible. The application of the Bear, Crescent, Cock, Bull to Russia, Turkey, France and England are heraldic terms known to designate those powers.

Another important point arising from this is the future of the Mohammedan religion and power. According to this writer, "in twice ten years dating from the treaty of Paris, (that settled Turkish affairs after the war,) not only Turkey, but Mohammedanism, as a power antagonistic to the Cross, is to fall—"The Cross shall stand, the Crescent wane, dissolve, and disappear." The accuracy of this author, is verified by past events, in reference to Turkey and her allies, makes it highly probable that he will be equally borne out by the events of the next fifteen years. We live in eventful times. Who can tell what fifteen years may bring forth? The probabilities in favor of the exact accomplishment of the last verse are far more striking than the first could have been. If the Turkish or Crimean war had no intimate connection with Scripture prophecy, how can these things be accounted for?

Again we ask, Is this a prophecy, or the explanation of one? (Will any other journal please copy or notice this?)

SAMUEL SPARKES.

Binghamton, July 29, 1861.



## ADVENT HERALD.

BOSTON, DECEMBER 14, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

A. Pearce. Will commence next week; but it is too long for one paper.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to

forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which will be needed by January first to pay for a bill of paper then due.

Brethren and Sisters, shall this expectation be realized?

### The Voice of the Church on the Restitution.

JOHN CALVIN, born in Picardy, France, in 1509, deceased 1664, author of Commentary on Isaiah, Geneva, 1551; Institutes, Commentary on Romans, &c. writes:

"I expect with Paul a reparation of all the evils caused by sin, for which he represents the creatures as groaning and travailing" Institutes, Book 3, Ch. 25.

In commenting on this expectation of Paul, he says: "Because the creation itself also"—He shows how the creature is subject to vanity, in hope, because the time will indeed arrive when it shall be freed from it, as Isaiah testifies, and Peter also confirms with greater clearness. We may hence infer how horrible a curse we have merited, since all creatures from earth to heaven are punished in consequence of our vices; and our offence is the cause of their labouring under corruption; and the condemnation of the human race is thus impressed upon heaven, earth, and all other creatures. Again, it hence appears to how great an excellence of glory the sons of God are to be advanced, when all creatures will be called upon to magnify and illustrate its splendour. Moreover, Paul does not understand that the creatures will be partakers of the same glory with the sons of God, but will participate in their own manner, in a better state, because the Creator of all will restore the present fallen world to a perfect and entire condition at the same time with the human race." *Comment on Rom. 8:18-23.*

From John Knox, the founder of the Presbyterian church in Scotland, b. in 1505, deceased in 1572. He said of our ascended Lord:

"We know that he shall return, and that with expedition. What were this else but to reform the face of the whole earth; which never was, nor yet shall be, till that righteous King and Judge appear for the restoration of all things," *Treatise on Fast-ing.*

From Rev. Joseph Mede, D. D. born in 1586, and deceased in 1638, author of *Clavis Apocalypticæ*, Cambridge Eng. 1827.

Of Rev. 20th he said "Thus much, I conceive the text seems, to imply, that these saints of the first resurrection should reign here on earth in the new Jerusalem, in a state of beatitude and glory, partaking of the divine presence and vision of Christ their King; as it were in an heaven upon earth; or in a new Paradise, immutable, unchangeable," &c *Works*, Book 4, p. 770.

From Wm. Twisse D. D. the Moderator of the Westminster Assembly, which met July 1, 1643. In writing to Mr. Mede, his instructor in theology, he said:

"O Mr. Mede, I would willingly spend all my days in hanging on your lips . . . to hear your discourse upon the glorious kingdom of Christ here on earth, to begin with the ruin of Antichrist," *Mede's Works*, p. 845.

From Rev. Thomas Goodwin D.D. b. A. D. 1600, d. 1679, author of *The Exposition of the Apocalypse*, London 1630.

"This kingdom of Christ on earth to come is a far more glorious condition for the saints than what their souls have now in heaven; for these here overlook that condition which they were to run through; and their thoughts fly to this for comfort," *Com. on Rev. 5:10.*

From NATHANIEL HOLMES, D. D. a contemporary of Mede, author of "Resurrection revealed," London 1641.

"In that new creation, Christ restores all things to their perfection, and every believer to his; to the end that all believers may jointly and co-ordinately rule over the whole world, and all nations therein, next under Christ their Head. I say all, and not a part only, as some unwarily publish. And I say jointly, and not one part of saints to usurp authority over the rest, as many dream. And co-ordinately, all upon equal terms, not some saints to rule by deputies, as men seem to interpret." *Resurrection. &c. p. 269.*

From The confession of faith of the Baptist churches of Great Britain, signed by forty one elders, deacons and brethren, and presented to Charles II in 1660,

"Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at His Father's right hand, so do we believe

that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his Father David, on Mount Zion, in Jerusalem, forever." *Crosby's Hist. Bap.*

From John Bunyan, born 1628, deceased 1688. In addition to the Pilgrim's Progress, Holy War, &c. which made his name immortal, he was author of "Holy City, or New Jerusalem," London, 1669.

"God's blessing the Sabbath day, and resting from all his works, was a type of that glorious rest that the saints shall have when the six days of this world are fully ended. . . . None ever saw this world as it was in its first creation but Adam and his wife, neither will any see it until the manifestation of the children of God; i. e. until the redemption or resurrection of the saints," *Works* vol. 6. pp. 301-329.

From Thomas Watson, who d. 1673.

"He that sat upon the throne said, Behold I make all things new." How impressive and sublime is the scene thus presented! Under the throne of him who is arrayed in the glory of the Father, lie heaven and earth, the present seat of death, sorrow and pain. He speaks, and they vanish, and the former things are passed away." He speaks again, and a new heaven and earth spring into being; The tabernacle of God is with men; and he that sitteth upon the throne said, 'Behold I make all things new.' What a dream will then our earthly sufferings and labors, our joys and our sorrows, appear! They have passed away, and a new world opens to our view, to abide forever."

From Stephen Charnock D. D. born in London in 1628, died 1680—a dissenting theologian of much eminence; author of "Treatise on the Attributes of God," and volumes of Sermons.

"As the world, for the sin of man lost its first dignity, and was cursed after the fall, and the beauty bestowed on it by creation defaced, so shall it recover that ancient glory, when he shall be fully restored, by the resurrection, to that dignity he lost by his first sin. As man shall be freed from his corruptibility to receive that glory which is prepared for him, so shall the creatures be freed from that imperfection or corruptibility, those stains and spots upon the face of them, to receive a new glory suited to their nature, and answerable to the design of God, when the 'glorious liberty' of the saints shall be accomplished." *Attributes, &c.*

From Rev. Drue Cressener, D. D. author of "Protestant Applications of the Apocalypse," London 1689

"For what else is his coming in glory for, but to take possession of the whole world, and to reign with the Father and His saints to all eternity." *Proph. Ap. p. 75.*

From REV. RICHARD BAXTER, b. 1615, d. 1691, author of "Saint's Rest," and other works—one of which was, "The Glorious Kingdom of Christ Described and clearly Vindicated," London, 1691.

"I believe there will be a new heaven and earth, in which will dwell righteousness," *Works* v. 2. p. 513.

From REV. INCREASE MATHER, born 1639, d. 1723, Pres. of Harvard University.

"When they that corrupt the earth are destroyed, a new earth will succeed, in which shall dwell righteousness. Then will the kingdoms of this world become the kingdoms of Christ, and he shall reign for ever and ever," *Discourse on Faith*, 1710.

From Rev. COTTON MATHER D. D. of Boston Mass. son of Increase b. 1723, author of "Magnalia Christi Americana," with 381 other published works—many of them of a small size.

"Though some Nero should command me to be burned in the flames, I will not cease to preach and foretell with an earnest voice, the dissolution, renewal and purification of the world by fire."

"The new heavens, in conjunction with the new earth, is that heavenly country which the patriarchs looked for. When the great God promised them that he would be their God and bless them, they understood it of his bringing them into this deathless and sinless world," *Life* p. 143.

### Bible Questions and Answers.

45. What saith the Lord to Israel, when he enquires, "What mean ye that ye beat my people to pieces, and grind the faces of the poor?"

Ans. He saith, "O my people they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with



the ancients of his people, and with the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses," Isa. 3: 12-15.

46. God enquires of such, "To what purpose is the multitude of your sacrifices unto me . . . When ye come to appear before me, who hath required this at your hands?"

Ans. God replies, "I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of goats. . . Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood," Isa. 1: 11-15.

47. "Wherefore have we fasted, say they and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?"

Ans. "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high," Isa. 58: 3, 4.

48. God asks, "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down the head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?"

Ans. "Is not this the fast that I have chosen?—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58: 5-7.

49. "Who gave Jacob for a spoil, and Israel to the robbers?"

Ans. "Did not the Lord, He against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore He hath poured upon him the fury of his anger, and the strength of battle," Isa. 42: 24, 5.

50. Why did God inquire of Israel, "Why should ye be stricken any more?"

Ans. He said to them, "Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment," Isa. 1: 5, 6. And Jeremiah answers, "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return," Jer. 5: 3.

51. Isaiah the prophet tells us that he "heard the Voice of the Lord, saying, Whom shall I send, and who will go for us?"

Ans. And he answered, "Here am I; send me," Isa. 6: 8.

52. When told that Israel was to be given over to moral blindness, what was the answer to Isaiah's inquiry, "Lord, how long?"

Ans. The Lord "answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land," Isa. 6: 11, 12.

#### The Queen Mother of Belshazzar.

The discovery by Rawlinson, that Belshazzar was the son and associate of Nabonadius in the kingdom—the father being then absent from Babylon—throws some light on the identity of the "queen" who entered the banqueting house when Belshazzar was overwhelmed with terror at the sight of the words written by specter fingers—See Dan. 5: 10.

The queen who thus counselled, can hardly be supposed to be the wife of the king; for his wives were already present, participating in the defilement of the vessels taken from the Lord's temple, and she did not enter that place of iniquitous revelry till after the failure of the wise men to read the writing. Her previous absence would indicate an age more advanced than that of those present, so as not to enjoy the drinking, dancing, and other sports of the feast; and her greater familiarity with the events of the time of Nebuchadnezzar, would imply that she had been cognizant of them. From these considerations it has been generally inferred that she was the queen mother. But additional probability is given to this supposition when it is discovered that Belshazzar is an associate king—of his father, who is still living, though absent from Babylon. As the wife of the actual king, and mother of him who sat as associate monarch on his father's throne, she, more than any

one else, would be appropriately denominated "the queen." And as only seven years intervened, between the death of Nebuchadnezzar and the accession of Nabonadius, she may have had personal knowledge of the events of the latter portion of the former reign, and been familiar with the name of Daniel, and his prophetic endowments.

It appears from Dan. 8: 27, that in the third year of Belshazzar Daniel was employed in "the king's business;" which seems at first view inexplicable with Belshazzar's apparent forgetfulness of him. It may be, however, that Daniel stood in some relation to Nabonadius, differing from any that he maintained with Belshazzar. The younger associate in the government, during his father's absence, may have had his own advisers and ministers; and Daniel, at this time may have held only a subordinate position. It is said that when a Persian king dies, his physicians are all banished from court for not having prevented his death; and the astrologers, for not having predicted it. This custom of removing official advisers may, or may not, have prevailed in Babylon; and however any change of rule may have been effected, the new ruler would be likely to have his own chosen advisers. Be this as it may, the "queen" is apparently much more familiar with Daniel, and his prophetic gifts, than was Belshazzar; to whom it cannot be supposed he was entirely unknown; which makes it evident that she was the queen mother.

SIR R. MURCHISON AND DR. CUMMING.—The former writes to the Manchester Examiner in reference to the lectures of the latter:

"Dr. Cumming having said that he consulted me, I must state what occurred between us at merry morning dejeuner at Tunbridge Wells, where I met the reverend and eloquent gentleman at the house of a mutual friend. He asked me if I believed in an internal fiery state of the globe, and I replied that, in common with the majority of geologists, I inferred from the evidence of increase of temperature in deep shafts, and also from former and present outbursts of igneous matter, that the existence of a central heat could not, in my opinion, be denied. The words 'burning cauldron,' as used by the doctor, are of course not mine. If not misreported, Dr. Cumming has, in the same lecture, completely misunderstood what I had said to him on the subject of gold. I directed his attention to two verses in the Book of Job which indicated that the patriarch was an observant mining geologist. The words (chap. xxviii. 1) are—'Surely there is a vein for the silver;' and in the 6th verse—'It (the earth) hath dust of gold.' Now, although gold as well as silver was originally found in veins or disseminated in solid rocks, yet the more precious metal in usually found in superficial debris of pebbles, sand, etc., (the 'dust' of Job,) whilst silver is almost exclusively obtained from veins in mines of argentiferous galena. So far, therefore, Dr. Cumming is right in announcing that I did say 'Job was a good geologist.' But if he added (as one report of his lecture has it) that I was led to anticipate the discovery of gold in Australia by the words of Job, he is entirely in error."

#### Crisis in Russia.

Russia appears to be drawing toward a great crisis. A letter from St. Petersburg, Oct. 31, says: "Absent from St. Petersburg for the last two months, I have traveled through a great part of Russia, and I can assure you, de visu et de auditu, that this country is progressing toward a revolution such as that of 1793 will give you but a very faint idea. At no previous period has popular agitation reached such a height, nor never was it so universal, as I can vouch, as it is at present. The peasants are exasperated against their ex-owners, whom they accuse of not having fulfilled the wishes of the Czar: who commanded them, according to the peasants' statement, to cede the entire of their lands to their ancient serfs. The landed proprietors, on their part, are furious with the Emperor and his counsellors for having stripped them, arbitrarily of a fortune of which the annual income is estimated at five milliards of francs. The manufacturers and merchants are the more indisposed against the government as its ill-calculated measures have ruined both manufacturer's industry and trade to such a degree that nobody can foresee that period at which commercial transactions will recover their former elasticity. In a word, I have everywhere found discontent, violent irritation and implacable hatred among all classes of the population, one against the other, and all classes against the government."

From the latest returns it appears that the kingdom of Poland contains 5,850,000 inhabitants. Of that number 600,000 are Jews. Warsaw has 165,000 inhabitants, 45,000 of whom are Jews. At the census of 1846, Poland contained only 213,000 Jews.

THE CANADIAN DEFENSE. The Toronto Leader,

which has pursued a very unfriendly course toward the United States since the rebellion broke out, thus construes the meaning of the recent military movement in Canada:

"These proceedings, under the eye of the Commander-in-Chief, are not designed for pastime. They indicate more plainly than words the light in which Lord Palmerston and his colleagues view the relations of England toward the Northern States. They prove that the menace of Secretary Seward is interpreted aright on the other side of the sea. They show that, in the calm judgment of the rulers of England, the danger of collision has passed from a possibility to a probability; and that for the worst emergency England is resolved to prepare. Canada ought not to hesitate in its response. The crisis calls for more than an uncertain sound."

#### Friends at Work.

Our friends are beginning to heed our call, and we are not without hope that New Years will bring us the four hundred dollars then needed. One Bro. says: "Bro. Bliss talks so loud that I heard him long after going to bed last night, and I have been hearing him all day to-day." We thank that brother for his generous aid, and wish his purse was as large as his heart. Bro. A. Pearce also writes encouragingly from Providence as follows:

"Dear Brother Bliss:—I was thinking you would like to know what we are doing here in Providence for the American Millennial Association in this time of your need. I would observe that we have appointed a committee to obtain names and receive subscriptions. The pledges now amount to some \$25 or \$30; and when the times improve we have no doubt we can raise \$50, at least, per annum. I herewith enclose \$10.30 the amount of collection to the present time.

Yours truly,

ANTHONY PEARCE.

Dec. 6th, 1861.

The above is a good beginning, we hope others will do likewise.

#### A New Tract.

"THE RESTITUTION: or This Earth, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—"the Purchased Possession" promised to "the Children of the Resurrection." Price 4 cents single, 3 cents by the dozen, or \$2.50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

I ought to say that I regard this tract as a valuable one and as a fine thing for general circulation.

DANL. T. TAYLOR.

Rouses Point, N. Y., Dec. 3, 1861.

We have perused the Restitution with much interest.

O. W. ALLEN.

Johnson, Vt.

Will you send me one dozen copies of that excellent little tract, The Restitution, and oblige

H. CANFIELD.

St. Johnsbury, Vt.

#### Prospectus of The Advent Herald For 1862.

The Advent Herald, published by the "American Millennial Association," 46 1-2 Kneeland st. Boston Mass. begins its 23d volume with the first week of January next.—Terms, are \$2 per year in advance.

As the oldest periodical in either continent, devoted to the study of prophecy, and as one that has never departed from the cardinal doctrines generally denominated "evangelical," it is believed this sheet is worthy of the support of all students of prophecy. And it needs for its support a wider circulation than it now receives.

While it is firm and decided in its opinions, it is designed to hold these in all candor, and to present them with all courtesy towards those differing; and it is not closed against a free and christian interchange of sentiments, whenever opposing views are candidly and clearly presented. Discussion is not disputation, and argument is not controversy; and while the former of these is admitted, the latter is not solicited. With the first number of the next volume, it is proposed to commence an Exposition of the 8th chapter of Daniel's Prophecy,—the previous chapters having already passed under review in these columns. It is believed the remaining chapters of Daniel will equal in interest those which have preceded.

The following are the more important truths for the support of which this paper is issued. Will not the friends interested in the defense of these sentiments, call the attention of their friends and neighbors to them, and send us each, one or more new readers?

#### IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto

fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.—That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell. And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

2d. That there are but two advents or appearances of the Saviour to this earth. That both are personal and visible. That the first took place in the days of Herod, when He was conceived of the Holy Ghost, born of the Virgin Mary, went about doing good, suffered on the cross, the just for the unjust, died, was buried, arose again the third day, the first fruits of them that slept, and ascended into heaven, which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. That the second coming or appearing will take place when he shall descend from heaven, at the sounding of the last trumpet, to give his people rest, being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. And that he will judge the quick and the dead at his appearing and kingdom.

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfillment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come, before the Master of the house shall rise up and shut to the door.

4th. That the condition of salvation is repentance towards God, and faith in our Lord Jesus Christ. And that those who have repentance and faith will live soberly, and righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

5th. That there will be a resurrection of the bodies of all the dead, both of the just and the unjust. That those who are Christ's will be raised at his coming. That the rest of the dead will not live again until after a thousand years.—And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trumpet.

6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. And that the various portions of Scripture which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus.

7th. That the promise, that Abraham should be the heir of the world, was not to him, or to his seed, through the law, but through the righteousness of faith. That they are not all Israel which are of Israel. That there is no difference, under the Gospel dispensation, between Jew and Gentile.—That the middle wall of partition that was between them is broken down, no more to be rebuilt.—That God will render to every man according to his deeds. That if we are Christ's then are we Abraham's seed, and heirs according to the promise.—And that the only restoration of Israel, yet future, is in the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles who have been grafted in with them into the same olive tree; and shall cause them to come up out of their graves, and bring them with the living, who are changed, into the land of Israel.

8th. That there is no promise of this world's conversion. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. That the Man of Sin will only be destroyed by the brightness of Christ's coming. And that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end, calling upon them to repent, in view of the fact that the kingdom of heaven is at hand; that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

And 10. That the departed saints do not enter their inheritance, or receive their crowns, at death. That they without us cannot be made perfect.—That their inheritance, uncorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time.—That there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing. That they will only be satisfied when they awake in Christ's likeness. And that, when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Then they will be equal to the angels, being the children of God and of the resurrection.



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as libelous, and the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. E. H. B.

Dear Bro. Bliss:—So long as the Herald is conducted with that courtesy and Christian spirit which at present characterize it, I shall feel it a pleasure to contribute all I can to its "support."

I perfectly agree with you that all who love our Lord Jesus Christ in sincerity, may, and should love each other as brethren, even though there be not "a precise and strict conformity of opinion in respect to all doctrines and teachings of inspiration."

I do not know whether I have advanced any new idea in regard to the new heavens and earth. I am familiar with the views of some of those English millenarians that you speak of in a late number of the Herald in answer to a correspondent, and I heartily agree with some of them; but so far as I have read, there is no intimation in their writings, that some portions of our earth are to be made desolate and lie waste forever, as being under the curse of God. Will you please inform your readers if any writers on prophecy have advocated this view?

I have written in haste and amid many cares and duties, having sickness at present in our little family circle; but I hope our esteemed editor will excuse and correct all mistakes, wherever they may appear. "I wish him to understand me, that when I do write an article for publication," I have no ambition to have "it put in your paper just as I write it verbatim." (Herald, June 29.) On the contrary, I shall feel very much obliged if you will correct all faulty orthography, bad grammar, and careless punctuation which your practised eye may detect.

I acknowledge and feel my own ignorance, but at the same time I feel it a duty to try to do something to honor and glorify my "Father which is in heaven," and if I may be made an humble instrument in his hands of directing the attention of some of my dear brethren and sisters to some parts of the word of God, that have been and are too much neglected and passed over, it will be as much as I hope to accomplish. May we all obey the injunction of our Lord and "search the scriptures," comparing scripture with scripture. I for one cannot receive as truth any theory that arrays prophet against prophet, "for all scripture" was "given by inspiration of God," and we know that God is true; he cannot deny himself.

I am sorry that my article is so long again; but perhaps after it has undergone the pruning process this objection may be removed.

Very respectfully, E.H.B.  
Trenton, Nov. 8, 1861.

\* We are not familiar with any writers who take this view—though there are those who defer the restitution to the end of the millennium.

Ed.

#### The New Heavens and Earth.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." Rev. 21:1.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

For some time it has been a question in my mind whether the "promise" referred to by Peter embraced the whole habitable earth. But now after a diligent study of God's word on this point, and carefully comparing scripture with scripture, I strongly incline to the opinion that this promise is not applicable to the entire globe on which we live, but that it is rather spoken of a particular locality, where the glory of Christ and the sons of God will be manifested in a special manner. Now let us go "to the law and to the testimony" and see if we cannot find there plain and decisive evidence favoring this view. We find this promise recorded in Is. 65:17, "For behold I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But ye shall be glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her nor the voice of crying." In Ps. 87:3 we have these

words, "Glorious things are spoken of thee, O city of God." We may know something of these glorious things by reading the 60th chapter of Isaiah. Of "the city of the great King" it is there written, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee." And John says, "The city had no need of the sun, neither of the moon to shine in it." Rev. 21:23. And again the inhabitants of that city need no candle, neither light of the sun; for the Lord God giveth them light. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23. It seems to me that this confusion of our silver moon and this shame of the powerful king of day, will be on account of "the glory that excelleth" which is yet to be revealed. It will be admitted by all that the language in the first part of this verse is highly figurative, for we have no reason to suppose that these two great luminaries will ever be blotted out, nor will I believe they are ever even to be changed, unless there shall be found some scripture evidence of the fact which I may have overlooked.

Not long since I heard a good Methodist brother preach a sermon from the closing verses of Matt. 19, and he remarked on the words, "in the regeneration," that "not only is the earth to be regenerated, but the sun, the moon and the stars are also all to be renewed." Now with all due deference to this good brother's opinion, this seems to me like being wise above what is written; for we are informed by God himself that these "ordinances" are to endure forever. "And God made two great lights. He made the stars also, to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." Gen. ch. 1. Now let us search the Scriptures again for more light. In Psalm 72:17 it is said of Christ, "His name shall endure forever: his name shall be continued as long as the sun," and in Psalm 89:36, 37, "His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon." Again, Jer. 31:35, "Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Isaiah says of the city, "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light. And John says, 'The gates of it shall not be shut at all by day; for there shall be no night there.' Yet in Jer. 33:20 we read, 'Thus saith the Lord, If ye can break my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne. Thus saith the Lord, If my covenant be not with day and night, then will I cast away the seed of Jacob, and David my servant.'

Now shall we say that these plain and positive declarations of Scripture are contradictory and cannot all be true? "God forbid: yea let God be true but every man a liar; as it is written, That thou mightest be justified in thy sayings." Rom. 3:3.—"All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge." Prov. chap. 8. Yes, every one of these seemingly conflicting statements can be true and are true. May the Lord enlighten our dark minds more and more, and help us by his grace to believe the whole of his word, that he find no occasion to say to us, "O fools and slow of heart to believe all that the prophets have spoken," and let us remember, too, that he said,—"Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil." The writer of this has very peculiar reasons for loving God's word, and now it is my chief delight to meditate therein and to study it to the best of the ability God has given me. By permission of the Editor of Herald I would like, some time in the future, to add a little more on this subject, but will close at present with a very interesting extract from the writings of the celebrated and learned Mr. Mede, concerning the heavens which are to pass away:

"We know that the Scriptures make three heavens: 1, the air, or sublunary heaven; 2, the ethereal or starry heaven; 3, the heaven of glory, or empyrean heaven. Each of these heavens have their host or army. The host of the heaven of glory, or the third heaven, are the angels and blessed spirits; the host of the ethereal heaven, are the stars and planets; the host of the aerial, or sublunary heaven, are either visible, as the clouds of heaven, and other meteors, as also the rest of the creatures mansioning therein, as the fowls of heaven; or invisible, namely, the wicked spirits and devils, whose prince, Satan, is called the prince of the power of the air, Eph. 2:2, and his host, rulers of the world,

i. e. of the sublunary world, and wicked spirits in heavenly places, namely, in the lowest, or sublunary heavens, Eph. 6:12; and whether St. Paul, Gal. 4: 8, 9, and Col. 2:8, &c. includes not some of those under his στοιχειων του κοσμου, I cannot affirm.—Let the learned further consider it, where, namely, he speaks to and of gentiles, and not Jews.

"Having hitherto prepared the way, let us now come closer home to St. Peter, whose words evidently import that some of these heavens or all of them shall suffer a conflagration at the day of Christ.—Not all of them; for who ever put the empyreal heaven in that reckoning? And for the ethereal heaven, he that considereth both the supereminent nature and immensity thereof, and of those innumerable bodies therein, in regard of which the whole sublunary world is but a point of centre; and that it can in no way be proved that ever those bodies received any curse for man's sin, or contagion by the world's deluge, or that any enemies of God dwell in them to pollute them; he that considereth this will not easily be induced to believe that the fire of the day of judgment should burn them. It remaineth, therefore, that the sublunary heavens only, with their hosts, are to be the subjects of this conflagration."—"Mede's Paraphrase and Exposition of the Prophecy of St. Peter, concerning the day of Christ's second coming, described in the third chapter of his second epistle." E.H.B.

It is a point of true wisdom to discover the name of God in the voice of God, and to learn what he is from what he says.

#### OBITUARY.

##### Funeral Address.

Delivered in the North Baptist church, Hartford, Conn., at the funeral of sister MARY ANN WILLIAMS.

BY ELDER JOSHUA V. HIMES.

My Christian Brethren and Sisters:—We are called together to-day to weep over our dead, and pay a tribute to departed worth. It is a great satisfaction to us to see so many of other communions present, and to know that they sympathize with us in this hour of trial.

Of late years, God has been pleased to visit frequently the Advent church in this city with his chastening rod. Like the messengers of Job, they have trod almost upon the heels of each other, in bringing the sad tidings of death. Our beloved brethren Sage, Kelsey, Peirson, and Clapp, among the more prominent, have passed away, with many others of our little church, who have been called to sleep in Jesus. We are now called together again, by the death of another loved and useful member of the body. The turf hardly becomes green over the bodies of the departed ones, ere it is broken for another. But we will not complain, nor murmur.—"It is the Lord: let him do what seemeth him good."

In these sad bereavements, we may "sorrow," but not without hope. This is the vale of tears—the land of the shadow of death—the place of sickness, of pain, of trial, and of separation—death.

But this is not the end. We look for that blessed hope, in the consummation of which, we shall meet our friends again—and meet them, too, in a land where "the inhabitant shall not say, I am sick," but the former things shall have passed away, and all things shall be made new. It is this that cheers us in the hour of separation—we shall meet again.

This doctrine is plainly taught by the great apostle to the gentiles, who said to the Thessalonian church: "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

There is a present sorrow in parting with our friends and loved ones; but our prospects are most joyful. Nothing can exceed the prospective blessedness of the people of God. This mortal is to put on immortality; this corruptible, incorruption;—and then shall be brought to pass the saying that is written, Death is swallowed up in victory. The triumphant saints will be able to say, "O grave, where is thy victory? O death, where is thy sting? And sing, 'Thanks be unto God who giveth us the victory through our Lord Jesus Christ.'"

This glorious day is soon to dawn; and as Advent believers, we are filled with joy unspeakable and full of glory. Soon, very soon, we shall be where

"Sickness and sorrow, pain and death,  
Are felt and feared no more."

And the Christian can, in his aspirations, exclaim:

"O glorious hour! O blest abode!  
I shall be near and like my God,  
And flesh and sin no more control  
The sacred pleasures of the soul."

We now lift up our heads, while we see the things of prophecy translated into history, and rejoice in near redemption. O this is a most cheering and heart-ravishing thought! The empire of sin and death is soon to be overthrown by the Seed of the woman, and the church of all ages be gathered from land and ocean, and succeed to the immortal and eternal empire of the second Adam. The earth shall be filled with his glory, and

—"friends will meet again  
Who have loved."

This, in brief, is the blessed hope of the people of God.

With these thoughts on the future of the saints, let me call your attention to some facts and circumstances in the history of our departed sister.

Sister Williams was of a serious turn of mind from her youth, and at about 17 years of age she was converted, and baptized by Eld. Bangs, uniting with the North Baptist church. She was for many years an exemplary and esteemed member, and set an example worthy of the imitation of her young associates in the church and society.

She was united in marriage with Edward Williams in 1844, and of her six children, she has left four to the care of her bereaved and affectionate partner.

Sister Williams was one of the amiable and meek ones in the church and social circles. As a wife, she was affectionate, and faithful in all things. She sought to make her husband happy, as also her entire household. As a mother, she was affectionate and faithful, and trained up her children in the fear of God. Her house was one of neatness and order, and was a hospitable home for all who came under her roof.

She continued an acceptable member of the Baptist church till 1850, when she became interested in the doctrine of Christ's personal coming and reign on the earth, as an event nigh at hand, and the establishment of the kingdom of God under these heavens, to be composed of the resurrected saints of all ages, and as a consequence became more interested in the resurrection than ever before, as, with this view, the saints were then to receive their reward, in accordance with scripture: "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:4.

The few last years of her life she suffered with dyspepsia, and with it (as usual with this disease) clouds obscured her otherwise bright vision. Still she was patient and hopeful. She had all that a kind husband could provide to make her happy in this life. Yet the cloud of sadness would at times steal over her countenance, under the influence of disease.

The few last months of her life her disease increased, and finally has carried her among the dead,—all remedies failing to give relief.

In her last conversations with her husband, she told him to tell her friends not to "take her for an example, but Christ, and to follow him, and above all things to be sure to meet her in the kingdom."

A few days before her death she called her family about her and took an affecting and affectionate leave of them, giving them words of counsel and good cheer, and bidding them a last farewell.

After this she lived several days a great sufferer, but a patient one, until exhausted nature yielded, and she died Nov. 14, aged 37 years.

The funeral services were attended in the North Baptist church, in the presence of a large audience, Saturday, Nov. 16, 1861. Dr. Turnbull, her former pastor, being present, read the Scriptures and offered prayer.

The North Baptist church, with their kind pastor, have the thanks and gratitude of Bro. Williams and his friends for their kindness in this time of their affliction and sorrow. J. V. HIMES.

Hartford, Nov. 16, 1861.

DIED, of typhoid fever, in Hull, C.E., September 29th, 1861, ELIZABETH J. A. ADAMS, in the 36th y. of her age.

The deceased was born in Sorelle, C.E., and while residing in Boston, Mass., became interested in religion under the labors of Eld. O. R. Fassett. Having given satisfactory evidence that she was "born again . . . by the word of God, which liveth and abideth forever," she was baptized by Eld. Himes in 1858, and, in connection with her husband, united with the church of Adventists in that city. For the last year and a half her home was in



West Derby, Vt. Her health had been poor for nearly fifteen years, and about five weeks before her decease she went with her husband on a visit to her mother in Hull. Her health seemed to be somewhat improved by the journey, and Bro. Adams returned without her. Soon, however, he was summoned to her bed-side, but the day previous to his arrival, her spirit had returned to God who gave it. Her end was peaceful. Though at times delirious, she would occasionally break out in singing

"Happy day, happy day,  
When Jesus washed my sins away."

and—

"We're going home to die no more."

The Presbyterian minister of the place officiated at her funeral. She leaves four children. By her husband's request I endeavored to improve her "departure" by a discourse to her friends and neighbors, and furnish an outline of it, with a few additional remarks, for publication.

It has been truthfully said that "bereavement is the bitterest of all earthly sorrows. It is the sharpest arrow in the quiver of God. To love tenderly and deeply, and then to part; to meet for the last time on earth; to bid farewell to fortune; to have all past remembrances of home and kindred broken up; this is the reality of sorrow. To look on that face that shall smile on us no more; to close those eyes that shall see us no more; to press those lips that shall speak to us no more; to carry to the tomb the beloved of our hearts, and to return to a desolate home, with a blank in one region of our souls which shall never again be filled till Jesus come with all his saints; this is the bitterness of grief; this is the wormwood and the gall."

Such trouble as this none can fully realize till they pass through it, and then it is that they need "the comfort of the Holy Ghost" by an application of the promises of God. May God grant such comfort to the bereaved of this household. J.M.O.

## ADVERTISEMENTS.

### Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent, was to disprove the prophecies of the false prophet, and to show that the time of the advent was not yet come. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent, was to disprove the prophecies of the false prophet, and to show that the time of the advent was not yet come.

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### A Volume for the Times.

#### "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians, expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

#### Opinions of the press:

"The book is valuable as containing a compendium of millennial views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

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invigoration so much needed. In the cure of sleeplessness, debilitating dreams, loss of memory, and oppression of the head, its success is unparalleled. A circular, sent free on application, giving information of this system, and of the Oriental Turkish and Russian Baths, in use at the Round Hill Water Cure in Northampton, Mass., is particularly commended to the notice of the profession. Those acquainted with this practice recommend it to persons beyond the reach of home prescription. Terms reduced to \$7 and \$10 per week.



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#### AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Mer-

rimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

### Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

#### From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

#### From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

#### WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

#### WELLCOME'S MAGIC PAIN-CURER

is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Butternuts, N. Y.—Ira Townsend. Hartford, Ohio—S. Borden. N. Barnstead, N. H.—Thos. K. Proctor. Derby Line, Vt.—J. W. Babbitt. Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street, and by S. J. Noble, corner of Carver and Eliot sts.

I. C. WELLCOME, Richmond, Me. } Sole Proprietors.  
R. R. YORK, Yarmouth, Me. }

pd to 1023

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

### PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

#### BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	.40	.08
The Time of the End	.75	.20
Memoir of William Miller	.75	.19
Hill's Saints' Inheritance	.75	.16
Daniels on Spiritualism	.50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
Exposition of Zechariah	2.00	.28
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.50	.12
Orrook's Army of the Great King	.25	.07
Preble's Two Hundred Stories	.40	.07
Fassett's Discourses	.10	.05
Scriptural Action of Baptism	.25	.12
Memoir of Permelia A. Carter	.10	.05
Questions on Daniel	.12	.03
Children's Question Book	.12	.03
Bible Class, or a Book for young people, on the second advent.	.15	.04
The New Harp, Pew Edition, in sheep,	.50	.16
" Pocket "	.60	.10
The Christian Lyre	.60	.09
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Wellcome on Matt. 24 and 25	.33	.06
Taylor's Voice of the Church	1.00	.18

Works of Rev. John Cumming, D. D.:	
On Romanism	.50
" Exodus	.25
" Leviticus	.25
Church before the Flood	.25
The Great Tribulation	1.00
" " " vol. 2	1.00
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#### TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. * THE FIVE KELSO TRACTS, at 6 cts per set, or	
" 2. Grace and Glory	1.50 per 100
" 3. Night, Daybreak and Clear Day	1.00 " "
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B. 1. The End, by Dr. Cumming	.04
" 2. Litch's Dialogue on the Nature of Man	.06

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the 'American Millennial Association,' 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.



## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 14, 1861.

## Who shall Avenge?

"I'll thrash him, as sure as I'm born." These were the loud, angry words that issued from the rosy lips of a very little boy.

"Why, Horace, what can you mean by speaking so?" cried aunt Grace, who was just coming from the parlor as her little nephew, in a red-hot passion, sprang in at the front door.

"My whip; I want my whip; where is it?" demanded Horace, trying to dash past his aunt; but she held him fast. "Let me go, I say," he growled, jerking himself about in a very rough, naughty manner; "confound you, let me go."

These words were hardly out of the boy's mouth before he found himself in his mother's hands, and the smart applications which she made to the little madcap's person soon calmed him down.

As soon as he gave over resisting, and began to sob and cling about his mother, she took him in her lap and began to talk with him.

"Will Horace ever again in all his life speak in that wicked manner to his dear aunt that loves him so?"

"No, mamma, never," sobbed the boy.

"Now tell aunty how sorry and ashamed you are, and kiss her sweetly; so that she may forgive you, and love you once more."

Utterly humbled, the child obeyed, and then returned to his mother's lap, for he was not seven years old yet, and was small of his age—"an infant still," as aunt Grace often said.

"Will Horace tell mamma what put him in such a dreadful passion?" asked his mother.

"Yes, mamma. Jim Bailey stole my new martin-house, and has got it set up on the corner of his barn. I did not know it till I heard little Mattie saying she saw a white dove going into the martin-house. I ran to the window where she stood, up in a chair, and there was my pretty new martin-house stuck up on a pole at the end of Jim's barn, and a white dove had just lit on top of it. I ran out and found Jim, and told him to take down my martin-house, but he only laughed at me, and said he would not; that he bought of Pa just to plague me, for he loved to plague little cry-babies. Pa did not know how I wanted that house, but Jim did, for he heard me talk about it. Now ma, do you wonder that I was mad?"

Mamma could not help smiling. "You did have quite a trial, my son," she said; "and had you borne it well, I should have felt proud of my son. As it was, you added to your trouble the sin of revenge, impudence to your good aunt, and the pain of a whipping. What a foolish boy you was."

"So I was," said Horace, penitently. "I wish I had remembered my Sunday-school lesson, 'Vengeance is mine, saith the Lord.' Somehow such good things always go out of a fellow's mind when he needs them. Did you know that, ma?"

"I am afraid I do know it too well, my dear child," was the reply; and the mother and the aunt exchanged glances.

"Well, I do not mean to say another word to Jim about the martin-house. Let him enjoy it, if he can. Pa will make me another, I guess; won't he, mamma?"

"Certainly, he is doing so now. There was no need for you to feel so bad about losing the first one; it is not half so pretty nor so good as the second one will be. Pa has got his hand in now, he says."

So Horace, after washing his face, and kissing his mother and his aunt Grace twice on each cheek, ran out to the barn to watch the making of the new martin-house.

That night, as Horace lay in bed, there arose a terrible thunder-storm. The little boy was aroused by hearing his mother shutting all the windows. "Oh let me come into your bed, mamma," he begged; "I am afraid I shall die."

His father immediately lifted the boy in his strong arms and carried him across the room. How glad was the little fellow to nestle close between his dear parents while the thunder rolled, and the lightning flash-

ed. They felt him trembling, and they soothed his fears by assuring him that they were all as safe in the care of God when it stormed as when it was calm. "He will not suffer any thing to hurt us, unless he sees that it is best, my dear; and all we need is to love and serve him, that we may be prepared for whatever is his will. He loves us, and will take good care of us, whether in life or death."

As he listened to the low, soothing tones of his parents, Horace sank away to gentle slumber. When he awoke, the early sun was shining into the chamber windows. He sprang from bed, and ran to look out and see how things appeared after the shower. "Oh, mamma," said the child, turning pale, "God made the lightning strike Jim's martin-house. The barn is hurt, too."

It was as Horace had said. How near to all of them had the bolt fallen. The mother thanked God for the safety of them all.

"Dear mamma," said Horace, with quivering lips, "I hope that I shall never do any thing spiteful or cruel to anybody in the world. God punishes what is wrong. He sees everything, don't he, mother?"—*Am. Mess.*

## The Quarrelsome Children.

Willie and Susan Morris lived in a little cottage on the banks of a small river. They had several brothers and sisters; but I shall not say much about them, as it is of Willie and Susan that I have to speak. They both went to Sunday-school, and were very good while there; but I am sorry to say they were not so when they came home. Willie's teacher (Mr. Owen) was very kind, and the boys all loved him very much; and perhaps Willie would have attended better to what he said, if it had not been for Susan, who, though a year older, instead of trying to lead him right, set him a very bad example. She was very quarrelsome, and fond of having her own way. They would even quarrel about such a small thing as whether it was one mile or two to the nearest town, though neither of them knew; and if they had asked their father, he would have told them at once, and so saved them from committing the great sin of quarreling.

All my readers must know how wrong it is to quarrel,—especially for brothers and sisters; for the Bible tells us to live together in love. One day, however, such a terrible thing happened through this sad sin, that I think it quite cured them. It was in winter, and they had been to slide on a pond near the river; on their way back, Susan asked Willie whether the tree on the other side was a beech or an ash.

"An ash! what nonsense. Willie, do you think I can't see? Of course it is a beech," said Susan.

"What did you ask me for, if you knew so well?" said Willie, sharply. "I know it is an ash."

"You know nothing of the kind, Willie. Mother says you're so positive, and always say you know when you only think."

"And mother says you're very wilful, Susan, and set us a very bad example; and that is worse."

"I say it's not an ash," said Susan; and giving Willie a violent push, he fell down the steep bank into the river.

Susan screamed when she saw him disappear under the water; and she began to think she should never see him again. Her screams brought Mr. Owen, who was walking that way; and at that moment Willie appeared again above the water, at some distance down the stream. Mr. Owen ran towards him, managed to get him out, and carried him to the house, whilst Susan ran behind, thinking she had killed him. When they got to the cottage, Willie was put to bed, and Susan was sent to take care of the little children. The hour that passed before she saw her brother again seemed to her the longest she had ever spent. She sat with the baby on her knee, in too great an agony to think.

"Oh! if I have killed him, if I have killed him, what shall I do?" thought she.

At last her mother came out, and told her that he was alive and sensible now. "But how did it happen, Susan?" said she.

"O mother! I did it," said Susan. And she then told the whole story.

When she had finished, her mother said,

"Dear child, this will be a lesson for you forever; thank God that you did not kill your brother; but take care that your sad habit of quarreling does not lead you to something worse. I hope you will now ask God to forgive you and to give you his Holy Spirit, to make you loving and kind."

Susan took her mother's advice; her brother got well; and I am happy to say that from that time she never quarreled again.

**THE BIBLE IN A COAL MINE.** In one of the coal mines in England, a youth, about fifteen years of age, was working by the side of his father, who was a pious man, and governed and educated his family according to the Word of God.

The father was in the habit of carrying with him a small pocket Bible, and the son, who had received one at the Sunday school, imitated his father in this. Thus he always had the sacred volume with him, and whenever he enjoyed a season of rest from labor, he read it from the light of his lamp.

They worked together in a newly opened section of the mine, and the father had just stepped aside to procure a tool, when the arch above them suddenly fell between them, so that the father supposed his child to be crushed. He ran towards the place, and called to his son, who at length responded from under a dense mass of earth and coal.

"My son," cried the father, "are you living?"

"Yes, father, but my legs are under a rock."

"Where is your lamp, my son?"

"It is still burning, father."

"What will you do, my dear son?"

"I am reading my Bible, father, and the Lord strengthens me."

These were the last words of that youth; he was soon suffocated.

## A Day's Retrospection.

Pray, mother, can you tell me why I've so much joy to-night?

Is it because I've tried all day

To do just what was right?

You tell me I must always try

To watch "the golden rule;"

To do as I would be done by,

At home, and at my school.

This morning it was pretty hard

To say a kindly word

To Fanny, who was cross to me,

And all my temper stirred.

But, just as I was going to say,

"I do not love you now,"

The angry feeling went away,

I scarcely can tell how.

I said no more; but soon, I think,

Poor Fanny felt quite sad;

And something whispered to my heart

That I could make her glad.

And then I felt my love come back,

And, looking in her eye,

I kissed away a rolling tear,

And happy then was I!

Now, mother dear, will doing right

This kind of love increase?

I know it gives my soul to-night

A most delicious peace!

## APPOINTMENTS.

**REMOVAL.** The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

Eld. J. V. Himes will hold a series of meetings in the Advent chapel, Rutland, Vt., to commence Saturday, Dec. 14, at 7 o'clock P. M. and continue each day till Sabbath, the 22d. The object of this series of meetings will be to speak out on the signs of this time, and to show the fulfillment of prophecy and the evidences of the kingdom of God at hand. It is to be hoped that the saints will be cheered, and the lost will be saved.

Eld. Himes will commence a series of meetings (similar to the above) in Poultney, Vt., Dec. 24, and continue over the Sabbath, and longer, if thought best.

I have appointments to preach as follows: Bristol, Sunday, Dec. 8th; Loudon Ridge, Sunday, Dec. 29th.

T. M. PREBLE.

If God permit, I will preach in Westboro', Sabbath, Dec. 15; Lowell, 22d; Lawrence, 29th.

G. W. BURNHAM.

The next session of the Western Quarterly Conference will commence Thursday P. M. at 6 o'clock, Dec. 19, at Sevey's Corner, Vienna, and continue over the following Lord's day. Come, brethren and sisters, to the work.—Call on

H. B. SEVEY, Recorder.

L. C. WELLCOME, Clerk.

A series of meetings will be held, if the Lord will, in the Stone school house—about a mile north of Beebe Plain—commencing Wednesday, Dec. 25th, and holding over the Sabbath. The following will probably be the order of services: monthly covenant meeting on Christmas

at 2 P. M. and preaching in the evening at 6 o'clock;—prayer meeting in the forenoon and preaching in the P. M. and evening of each day after that till Sunday. We hope for a good attendance and the Lord's blessing.

I. H. SHIPMAN.  
J. M. ORRICK.

**A. M. ASSOCIATION.** The standing committee of the American Millennial Association will hold their regular quarterly meeting on Tuesday, Jan. 14th, 1862, 10 A. M., at 46 1-2 Kneeland street, Boston, Mass.

J. Litch, Pres't.

F. GUNNER, Rec. Sec'y.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

H. Canfield. Sent Restitution Dec. 4th.  
E. H. Brister. Have sent your paper to Philadelphia, in care of J. Litch. The "unpublished articles" referred only to those of the enquirer. Yours has now been reached, and all referred to are on file.

P. W. Higgins. Thank you for a subscriber, and for the promise of increased effort.

D. T. Taylor. Sent tract the 5th.  
J. A. Heagy, of Morrisville. Have sent the books, on the 6th, by Adams Express, to Trenton City, N. J., but have heard nothing from the other letter.

B. McCain, \$1. Sent book the 7th.  
J. Litch. The Herald being already paid to the end of 1862, the whole has been credited as you will see.

H. Odert. We know of no establishment of that kind, but presume that it is irresponsible—we having heretofore investigated and found that several bogus concerns have attempted to impose on the public by pretending to be engaged in that business.

A. Pearce. Would put them at 40 cts each.

Joseph Kenney. Have mailed to you the 10th inst. v. 1 of Great Preparation, ordered in your letter of July 17. We could not get it in the city at the time.

J. R. Fenton, \$1. Sent you "Restitution" the 10th.  
H. W. Miller. Sent you vol. 1 of Great Tribulation the 10th inst.

D. Elwell. Have entered you as a new subscriber at Shippen, as you do not say that you have the Herald elsewhere—though we have a subscriber of your initials in Philadelphia. If not correct, please write.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## ACKNOWLEDGMENTS TO TUESDAY, DEC. 10, 1861.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Wanted by January 1.

Amount of previous payments	20.75
Alexander Edmond, Portland, Me.	2.00
Rev. James Colder, Harrisburg, Pa.	8.00
From Philadelphia, by J. Litch	14.00
From the Church in Providence, R. I., by A. Pearce	10.30
Jona. A. Winchester, Claremont, N. H.	1.00

Total received since Nov. 1.....56.05

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause".....\$10.00

By the same, 2d payment.....10.00

" " " 3d ".....10.00

May the Lord raise up for the A. M. A. many such "friends."

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00

**POSTAGE.**—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

## RECEIPTS.

UP TO TUESDAY, DEC. 10.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

C F Millett 1023—\$2 due Jan 1; Phillip Higgins 1101, H Guild 1067, J Woodward 1084, N Branch Jr 1101, S S Garvin 1095, G Davis 1049—\$1 due Jan. 1st; H Odert 1101, and \$1 to Laura Darbee, as suggested in your letter, to No. 1153; O W Allen 1101, S Jackson 1101, R Turner 1088, Wesley Beebe 1101, A Blake 1091, J W Heath 1085	
D Elwell 1101, George W Wilson 1101—each \$1.	
J V Bower 1093, J G Talford 1101, Mrs E Pearce 1127	
Rev J Colder 1127, Mrs E Wallace 1127—each \$2.	
Ira Bradford 1127, J Lance 1049—\$1 due—each \$3.	
Edward Smith 1127, \$2.50—It just paid to end of 1862, which we suppose was what you intended.	



Think, again, how arousing these words ought to be to all who are rich in this world, but do not know how to spend their money rightly. Alas! there are many who live on as if Christ had never said any thing about the difficulty of rich men being saved. They are rich towards their own pleasures, or their own tastes, or their own families, but not rich towards God! They live as if they would not have to give an account of their use of money. They live as if there was no reckoning-day before the bar of Christ. They live as if Christ had never said, "It is more blessed to give than to receive." Acts xx. 35. "Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in heaven that faileth not." Luke xii. 33. Oh! if this tract should by chance fall into the hands of such an one, I do beseech you, consider your ways and be wise. Cease to be content with giving God's cause a few shillings, or an occasional guinea.



Give far more liberally than you have done yet. Give hundreds where you now give tens. Give thousands where you now give hundreds.—Then, and not till then, I shall believe you are "occupying" as one who looks for Christ's return. Alas for the covetousness and narrow-mindedness of the Church of these days! May the Lord open the eyes of rich Christians!

Think, again, how instructive are these words to all who are troubled by doubts about mingling with the world, and taking part in its vain amusements. It is useless to tell us that races, and balls, and theatres, and operas, and cards, are not forbidden by name in Scripture. The question we should ask ourselves is simply this,—“Am I occupying, as one who looks for Christ's return, when I take part in these things? Should I like Jesus to return suddenly and find me on the race-course, or in the ball-room, or at the theatre, or at the card-table? Should I think I was in my right place, and where my Lord would have me to be?” Oh, my dear reader, this is the true test by which to try all our daily occupations and employment of time. That thing which we would not do if we thought Jesus was coming to-night, that thing we ought not to do at all. That place to which we would not go if we thought Jesus was coming this day, that place we ought to avoid. That company in which we would not like Jesus to find us, in that company we ought never sit down. Oh! that men would live as in the sight of Christ,—not as in the sight of man, or of the church, or of ministers,—but as in the sight of Christ! This would be “occupying till he comes.”

But think how encouraging are these words to all who seek first the kingdom of God, and love the Lord Christ in sincerity. What, though the children of the world regard them as “righteous overmuch!” What, though mistaken friends and relations tell them they pay too much attention to religion, and go too far! Those words, “Occupy till I come,” are words which justify their conduct. They may well reply to their persecutors, “I am doing a great work, and I cannot come down; I am striving to live so as to be ready when the Lord comes; I must be about my Father's business.”

### A Question Answered.

A correspondent asks, “Do you look for the Savior in the time of troubles and commotions, or in the time of peace?”

We reply, we do not perceive from reading the prophecies that the time immediately preceding the Lord's second advent is to be particularly marked by either universal peace or universal commotions. But to this we may add,

1st. When the Lord makes his second advent to earth, there is to immediately follow “a time of trouble, such as never was since there was a nation.” Dan. 12: 1. “For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many.” Isa. 66: 16. “Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth.” Jer. 25: 22, 23. But should such, and many like passages of the Old Testament be called in question, as applying to this subject, we remark the New Testament is equally explicit. We there read of the drying up of the (symbolic) river Euphrates, preparatory to “The battle of the great day of God Almighty.” Rev. 16. Again, it is recorded of the redeemed that they shall then say,—“The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged.” Rev. 11: 18.

Evidently this is indicative of universal national trouble. Preparatory to this there must be much running to and fro, (See Dan. 12: 4, and Nahum 2: 3, 4,) and, as we may suppose, much perplexity. Indeed this is the very expression used by our Lord in his prophetic delineation of this point. “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity.” Luke 21: 25. That this time of sad “perplexity”—of “evil”—(or rebellion and insurrection against lawful means,) going “forth

from nation to nation,”—where men are “running to and fro” on “chariots of lightning,”—when the mighty men are waked up, and “the valiant men are in scarlet,”—is now upon us, we cannot for a moment doubt. Were this at any other time or seen only in a very limited extent, it might be otherwise; but occurring at this point, where we run out all lines of prophecy, and being so universally true, we find no room or heart to disbelieve what is so clearly indicated by the present signs of the times. Said a recent “Boston Journal,” “The nations of the world are in a state of fearful commotion. The manufacture of rifled cannon, Minnie rifles, and death-dealing missiles of all sorts, was never so active in the world's history, and there are no signs of cessation. War, and not peace, seems to be the predominant idea. The world is one vast camp, and the military power everywhere predominates.” Said the N. Y. Independent of a more recent date:—“We are at the point where prophecy converges more swiftly toward its accomplishment, and when all trumpets foreshown in the Apocalypse seem to be sounding at once on the air, all vials to be poured out together on the lands.” And again;—“There is every indication that this will be a year of commotions in the earth, and distress of nations, almost without parallel since the beginning of the Christian era.”

2nd. Yet, with all this, it is probable that it will be said and perhaps generally felt that there is no occasion for alarm, until, as a snare, the event suddenly astonishes and overwhelms the world. “For as a snare shall it come on them that dwell on the face of the whole earth.” Luke 21: 35. “For as in the days that were before the flood, they were eating and drinking . . . and they knew not until the flood came and took them all away, so shall also the coming of the Son of man be.” Matt. 24: 38, 39. “When they shall say, Peace and safety, then sudden destruction cometh upon them.” “But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are the children of light, and the children of the day.” 1 Thess. 5: 3, 4.

The query may arise, how nations can be expected to fight after so awful an event as the coming of the Lord, and the resurrection and translation of the righteous. But we are to bear in mind that such is the divinely appointed judgment that is to fall upon the anti-christian, or Christ-rejecting nations, and when once God shall remove the moral restraints now existing, it will be an easy matter for every man's hand to be against his brother. To the foregoing scripture we might add Rev. 7: 3, Ps. 91: 5—8: compare Jer. 25: 32, and Dan. 12: 1,—but our space forbids. May God put his seal upon us, and deliver us from that time.—M. Crisis.

### Our Glorified Existence.

The heavenly state is described to us in the Bible mainly by negations. As language is based ultimately upon sensible objects and phenomena, it were as impossible to convey to our minds definite conceptions of the spiritual and glorified existence of the redeemed in heaven, as to give a savage any idea of the magnetic telegraph by grafting upon his speech the scientific terms of civilized man. Having never seen a galvanic battery or any of the phenomena of magnetism, he has no basis for an idea of the telegraph and its workings. Hence the Bible, instead of attempting a philosophical statement of the elements and the mode of the future spiritual life, describes it pictorially, by symbols of joy and beauty taken from earthly scenes, or by the strong negation of whatever is evil and painful here. There is no hunger nor thirst, no pain nor weariness, no night, no crying, no death. From such declarations we form by contrast some idea of the serenity and the blessedness of heaven.

But there is one of these negations which is peculiar in that it denies to the future life that which is the highest condition of felicity in the present. A correspondent invites attention to it as follows:

To the Editors of the Independent:

Will you or any of the contributors to your excellent paper give to me the interpretation of those verses in Luke xx. 34, 35, which reads thus:—“And Jesus answering said unto them, The chil-

dren of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.”

A Reader.

It seems to us clear that our Lord designed to set forth the spirituality and the felicity of the future life by divesting it at once of dependence upon earthly sources and modes of happiness, and of all contingency of earthly sorrow. So exalted and so blessed will be that future life, that marriage—the highest and holiest joy of earth—will no more be desired; so vital and permanent will that existence be; that no shadow of death will ever fall upon it: “They neither marry, neither can they die, for they are equal unto the angels; and are the children of God, being the children of the resurrection.” The two negative conditions give us the highest positive conception of being—a state not of succession and renewal, but of unchanging, ever-enduring blessedness.

But while our Lord teaches that the peculiar forms and modes of earthly existence in respect both of joy and sorrow will there be unknown, he does not teach that all memories and associations of earth and time will have ceased. His language implies the opposite of this. There will be “a world”—an organized state of society; there will be a resurrection, an individual corporeity therefore which, however spiritualized, will be the basis of recognition and the medium of friendly intercourse. He does not meet the puzzle of the Sadducees touching the woman seven times wedded by denying the possibility of recognition, acquaintance, memory, in the future state, but by assuming these, and surmounting the embarrassment which that case was meant to produce, by showing that all earthly loves and unions will there be absorbed in the high and sacred circle of spiritual and eternal love.

The dying message of Jonathan Edwards to the saint who for thirty years had blessed his home, gives the key to this transformation, “Give my kindest love to my dear wife, and tell her that the uncommon union which has so long subsisted between us, has been of such a nature as, I trust is spiritual, and therefore will continue for ever.”

“And so, before the judgment-seat,  
Though changed and glorified each face,  
Not unremembered we may meet,  
For endless ages to embrace.”

We cannot now fathom this high and blessed mystery. Enough that we shall be equal to the angels, shall be the children of God. Be it ours so to live in Christ in this present time, that we shall rise in him to that supernal and unending glory.—N. Y. Ind.

### Spiritualism in China.

The Overland China Mail of June contains an account of spirit-manifestations in China, by Dr. MacGowan, of Ningoo.

He says they have had the table-tippings, or rather whirlings, and spirit-writings there for a long time. Writing is performed with a pencil or a chopstick, on a table which has been covered over thinly with bran, flour, dust, or any powder to receive the communication.

In a great number of cases the characters thus traced will be found in perfect accordance with the best style of composition accurately communicating things altogether unknown to the operators.

There is probably not a native living—Pagan or Christian, Jew or Mahomedan, or anything else, who does not religiously believe it to be owing to supernatural agency; and in support of that belief, almost any of them will give narratives which, to say the least, must be admitted to be extremely curious; for, say they, if you invoke the presence of a ghost by suitable religious ceremonies, you will almost invariably have characters traced on the table by a spirit, which generally revealed something occult and mysterious.

Soon after our arrival in Ningpoo, in 1843, such a wonderful impulse was suddenly given to the custom, that it could only be compared to the prevalence of an epidemic. There was scarcely a house in which it was not practiced, for a season, almost daily. The cause of this remarkable revival of an old custom could not be ascertained; but its subsidence, after a short period,

was explained by the amount of mischief occasioned by those who followed on confident in the communications from Hades, and by the complaint that little real advantage ever accrued from this form of divination.

A club of literary graduates were in the habit of assembling in a Tanist temple, for practicing the Ki, as the ceremony is called; and many and marvellous are the revelations told of the “spiritual manifestations” which they elicited. It was continued for a long time, until the arrival of an intendant who disapproved of the demonality; he addressed the party as a friendly adviser, urging the discontinuance of such practices, on the ground that he had never known any good, but considerable evil, to result from them. His council was followed; and since that time this sort of divination has been tried only occasionally, and by individuals.

A poor graduate, after worshipping and employing incantations, invoked the presence and instructions of his deceased grandfather: whereupon the pencil traced, in a legible hand, some suggestions, which were complied with, which proved disastrous to the scholar.

### The Battle of Pensacola.

New York, Dec. 12. A letter from Key West of the 5th inst. states that their Pensacola dates are to the 26th ult. It appears that rebel steamers have been plying between the Navy Yard and town constantly, carrying guns, munitions, &c. Col. Brown notified Bragg that he should fire on them, to which Bragg replied, “Fire away.” On the morning of the 22d two steamers again appeared. Col. Brown disabled one; the other escaped.

A general cannonading then took place between Fort Pickens and Fort Barrancas; the Niagara and Richmond opening on Fort McRea and several water batteries in reach of the Richmond's guns. No person was injured aboard the Niagara. James Cook was the person killed on the Richmond. Both vessels were slightly damaged in the upper works. Fort Pickens had not even a sand bag displaced by the Fort Barrancas fire. On the 24th, while removing a fuse from a shell it exploded, killing five men and wounding many others. Col. Brown says he has Fort Barrancas completely at his mercy, and is awaiting reinforcements to hold the Forts when he shall take them.

Another letter states that one of Wilson's Zouaves was killed and another wounded on the 22d. About 2500 guns were fired in the two days. At 3 o'clock on the afternoon of the 23d, Warrington was set on fire by our guns, and that place and nearly all of the Navy Yard destroyed.

The steamer Times was disabled at the first shot. The rebel fire slackened on the second day. Two companies of Wilson's Zouaves have charge of the batteries near the Fort, and two companies in the Fort, and the remainder of the regiment are in trenches to repel a midnight attack. The heaviest rebel guns are near the lighthouse, and their heaviest mortars on both sides of the hospitals. The water battery below fort McRea is a bad customer. The ranges of our artillery are splendid.

A note dated 24th ult. states that Col. Brown prohibited firing unless the rebels first opened, it being the Sabbath. One of our guns burst yesterday. The rebels have evidently suffered much.

### Latest Intelligence by Telegraph from Liverpool 27th, Evening.

The most intense excitement exists here to-day under the intelligence of the action of the Federal steamer San Jacinto in taking the Southern Commissioners, Messrs. Mason and Slidell, from the British mail steamer Trent.

An indignation meeting was promptly held, and resolutions were carried by acclamation denouncing the insult and calling on the British Government to maintain the dignity of the flag. Some prominent merchants spoke against precipitate action, and said the matter had better be left with the Government.

The feeling of indignation, however, was very general. Consols declined in London 1-2 per cent. and Illinois Central shares 2 per cent.

The ship Hellen arrived here to-day from



Charleston with a cargo of rosin and turpentine.

The Hansa brings the London Times of the 28th, which contains an account of the meeting in Liverpool. The following placard was posted on 'Change :

"Outrage on the British Flag ! Southern Commissioners Forcibly Removed from a British Mail Steamer ! A public meeting will be held in the cotton sales room at 3 o'clock."

The room was crowded to excess. The chair was occupied by James Spence, who read the following resolution :

Resolved, That this meeting, having heard with indignation that an American Federal ship of war has forcibly taken from a British mail steamer certain passengers, who were proceeding peaceably, under the shelter of our flag, from one neutral port to another, do earnestly call upon the government to assert the dignity of the British flag, by requiring prompt reparation for this outrage.

This resolution was received with great enthusiasm. The resolution was advocated by the Chairman, who considered that he was expressing the feelings of the people when he said that it was the duty of the people to press on the government the imperative necessity of vindicating the honor and dignity of the British name and flag.

Mr. John Cambell considered there was reason to doubt whether the facts related and acted upon by this meeting were in reality a breach of international law, and referred to the opinions of the law officers of the Crown as being in some measure inclined to show that such a step as was taken in respect to the Southern Commissioners was justifiable under the existing state of the international law, and urged the propriety of postponing the consideration of the subject until tomorrow.

Mr. Torr sustained Mr. Cambell's views.

The chairman suggested that to meet the objection of Mr. Cambell he would strike out the words "by requiring prompt reparation for this outrage," and thus amended the resolution passed unanimously.

Several merchants expressed their views after the adjournment, that the meeting and action were premature.

The London Times is more moderate in its comments on Mason and Slidell's capture than the News. While denying that the Federal Government, on its own position that the existing war is a mere rebellion, have a right to overhaul neutral ships, it nevertheless admits that England herself has established precedents, which may tell against her in this matter of the Trent, but these precedents were made under circumstances very different, it asserts, from those which now occur. England was then fighting for existence, and did in those days what she would not now do or allow others to do. In discussing the question whether Mason and Slidell were liable to capture as belligerents or contrabands on board the Trent, the Times states that it is the opinion of very eminent jurists that this was not the question to be adjudicated by the boat's crew. The legal course would have been to take the ship itself into port for adjudication. It concludes with the expression that Englishmen will discuss the question with calmness, and appeals to the Federal States not to provoke war by such acts.

### Austria in Extremity.

Francis Joseph of Austria, remarks the World, is in a desperate strait. Ricasoli, the prime minister of Italy, announces that the Venetian question can have no other solution than the sword, while Hungary has rejected finally and forever the unsatisfactory constitution offered her, and has made it almost impossible for the imperial government to maintain any administration over her on account of the refusal of all the county and city municipalities to co-operate, and the equally persistent refusal of every respectable Hungarian to take an imperial office of any character whatever. Hungary throughout is heaving with suppressed fury, which may any day break into a terrific insurrection. The difficulty is how to appease her. The concession of the modified constitution to the Hungarians was in fact the highest price that the Emperor

could afford to offer for their allegiance. To restore to them, in their present temper, all the prerogatives and powers which they formerly possessed, would be to establish an independent state in the heart of his dominions, and to sign the death warrant of his empire. Nothing less, however, than the restoration of all their ancient laws and liberties, can reconcile the countrymen of Kossuth to the sway of Austria. The concessions which have been made to them have been received as an insult, and have excited a more dangerous spirit than ever. If the Emperor is to preserve his sovereignty at all, it must be done by sheer brute force. The introduction of such a regime makes a new revolution simply a question of time. The first opportunity will be seized, and that opportunity will come just so soon as the Italian kingdom is in a position to strike for the rescue of Venetia. It is known that Victor Emanuel is eager for the hour when he may march his armies over the Mincio, and his subjects are chafing for the movement which alone can give Italy its normal unity. The detention comes from the opposition of the French Emperor to any such advance at present, and also from certain internal embarrassments in the administration of the new kingdom. The finances are somewhat embarrassed, social disorders prevail in the southern provinces, and the military conscription, as now regulated, occasions wide dissatisfaction. The abolition of the temporal sovereignty of the Pope, and the establishment of Rome as the capital of united Italy, are objects which, in some measure, divert the attention. Nevertheless these difficulties are all liable to be swept out of the way at any time, giving free range to a combined attack of both Italy and Hungary upon the Austrian rule. When that attack is once made, it, in all likelihood, can have but one issue. The empire of the Hapsburgs must be dismembered. Francis Joseph finds it impossible to raise even the smallest loan in any capital of Europe, and is reduced to the same financial extremity that our own Jeff. Davis is struggling under—the emission of inconvertible paper to an indefinite extent. No power in this age can for any time maintain war with such material. The sinews of war are of gold, and no amount of stubborn determination can avail without it. Never was a nation in a worse condition to undertake a great struggle than the Austria of to-day.

The constant liability to a revival of war in Europe, affords our own country an additional guarantee of European non-intervention in our own civil difficulties. Should that war once begin, no one can tell what may be its scope and direction before it shall end. We know that the revolutionary elements of the continent are one, and a single spark may kindle the whole in one common blaze.

*Watchman and Reflector.*

### Sabbath School Exercise.

Brother Bliss:—On Sabbath before last our Sabbath School gave their quarterly exercise, with very good satisfaction to a large audience. Our meeting house was literally jammed, and multitudes went away not being able to gain admittance. Mr. Joseph S. Tillinghast, the friend of Sabbath Schools, was with us, on that day. He addressed the school in the morning, the parents in the afternoon, and the congregation in the evening, at the close of the exercise. He also addressed the school at Dr. Hall's Church in the morning at 9 o'clock, and at noon he visited the Orphan Asylum and a colored Sunday School.

As this exercise was well received, and as we are often applied to for exercises for Sunday School concerts, I forward a part of this for publication for the use of other schools. The Tabernacle and its furniture that will be described was drawn and painted for the occasion, by members of the school, as well as the foundations of the new Jerusalem.

Dec. 5, 1861.

#### EXERCISE, PART. 1.

1. The history of the Jewish church forms so large a part of the Sacred writings, that a knowledge of that history is necessary to a proper acquaintance with the word of God. Not only in

the Old Testament do we have an account of the Jewish church and its religious services, but numerous allusions are made to these in the New. Hence the importance of storing the mind with these Bible facts, in order to a proper understanding of the divine purpose in the case. One of the most important parts of Jewish worship was the Tabernacle service, a description of which will now be given you, aided by a pictorial representation.

2. Mention is made in the Old Testament of three different tabernacles, previously to the erection of Solomon's temple. The first, which Moses erected, is called the "Tabernacle of the Congregation." The second tabernacle Moses erected was by the express command of God, designed as a palace for his presence as the king of Israel; and a place where his people could publicly engage in solemn worship to him. The third public tabernacle was erected by David in his own city, for the reception of the ark, when he received it from the house of Obed-Edom.

3. The second tabernacle was erected on the first day of the first month in the second year after the departure of the Israelites from Egypt.

4. The command to erect such a Tabernacle, was given to Moses when on the Mount; after which Jehovah said to him: "See that thou make all things according to the pattern shewed to thee in the Mount."

5. Moses was directed to call upon the people for contributions for its erection, and their prompt and liberal response is thus recorded:

"And all the congregation of the children of Israel departed from the presence of Moses: And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every one that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses. And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man or woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

6. The materials being furnished by the people, every one brought his oblation according to his ability. Those who could afford it brought gold: others brought silver, brass, and shittim wood: and some presented yarn, fine linen, goats hair and skins; while the women brought in their bracelets, ear-rings, and other ornaments; and such as were skilful in spinning made yarn and thread.

7. The form of the Tabernacle was an oblong tent. It was 30 cubits in length, and 10 in height and breadth.

8. The two sides and western end of this Tabernacle were formed of boards of shittim wood, overlaid with thin plates of gold, and fixed in sockets of silver. Above, they were secured by bars of the same wood, overlaid with gold passing through rings of gold, which were fixed to

the boards. On the east end, which was the entrance, there were no boards, but only five pillars of shittim wood, standing on 5 sockets of brass.

9. The Tabernacle, thus erected, was erected with 4 different kinds of curtains. The 1st. and inner curtain was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple and scarlet. This formed the beautiful ceiling. The next covering was made of goats hair. The 3d. of rams skins dyed red. And the fourth and outward covering was made of badgers skins dyed of a particular color.

10. This Tabernacle, the external appearance of which has been given you, was divided into two apartments, by means of four pillars of shittim-wood overlaid with gold, two and a half cubits from each other, placed in sockets of silver. On these pillars was hung a vail, or richly embroidered linen curtain. The first space as you entered the tabernacle was called the holy place. The second, or beyond the vail, the most holy place. Paul speaks of the first space as the "Tabernacle;" the second as "the holiest of all."

11. The value of the gold and silver used for this work, amounted to more than \$810,600. And if to this we add the vast quantity of brass, copper, wood, and embroidery, the sum would swell to more than a million dollars—all the voluntary contribution of Israel in the wilderness.

12. The tabernacle was so constructed that it could be taken to pieces and put together again as occasion required. This was necessary, as it was designed to accompany Israel in all their journeys through the wilderness. Their journeys and encampments were determined by the cloud, which rested upon or was taken up from the tabernacle.

13. The Tabernacle was surrounded by a large oblong court, 100 cubits long, and 50 broad, always placed due east and west, and surrounded by pillars of brass, filleted with silver, and situated 5 cubits from each other. Nearly in the centre of this court stood a vessel, called the Brazen Laver, in which the priests washed their hands and feet, whenever they were to offer sacrifices, or go into the tabernacle. Directly opposite to the entrance of the tabernacle stood the Brazen Altar of burnt offerings, in the open air, in order that the interior might not be spoiled by the fire, which was at first miraculously kindled, and kept perpetually upon it.

14. The furniture, or interior arrangements of this tabernacle, constitute the most important and interesting parts of it. There were three in each apartment. In the holy place, there was the altar of incense, the table for the show-bread, and the candlesticks for the lights. In the most holy place there was the ark of the covenant, the mercy seat, covering the ark, and the cherubim.

15. The altar of incense was made of shittim wood, completely covered with gold. It was one cubit square, and two cubits in height. The horns on its corners, were of the same materials. The ornamental cornice was gold; and under it were four rings of gold for the staves made of shittim wood, by which it was to be carried from place to place. This altar was in the middle of the sanctuary, before the vail, and on it the incense was burned morning and evening.

16. On the north side of the altar, which was on the right hand of the priest as he entered, stood the table for the show bread.

This was made of the same materials as the altar, and was two cubits long, 1 in breadth, and 1-2 in height, having an ornamental cornice round about, and a border, and a second crown above this.

The staves and rings belonging to it were of the same description as those belonging to the altar; and its dishes, spoons, covers, and bowls, were all of pure gold.

17. The golden candlestick stood on the south side of the holy place, and was of beaten gold, consisting of seven branches for lights. These, with their snuffers and dishes, were made of a talent of pure gold; worth about 6000 pounds sterling. The lamps were kept burning with pure beaten olive-oil, morning and evening.

18. The ark of the covenant, was a chest of shittim wood, overlaid within and without with



pure gold. It was 2 1-2 cubits long, 1-2 broad and high, having an ornamental crown of gold round the top, and 4 rings for staves to carry it. These remained stationary. Into the ark were put, by divine appointment, the tables of the covenant; the golden pot, containing an omer of manna, with which the Israelites were fed in the wilderness, and Aaron's rod that budded.

An entire copy of the Mosaic law was kept inside the ark.

19. The mercy seat was a covering to the ark, made of pure gold. Over this the glory of God appeared, and Jehovah made his people sensible of his presence.

20. The cherubim, were 2 figures placed at each end of the mercy seat, standing in a stooping attitude, as if looking towards it, while they overshadowed it, with their expanded wings, which extended the entire width of the most holy place. They were of pure beaten gold, and it was from between their wings Jehovah promised to meet the Israelites as their Lawgiver and covenant keeping God.

21. This remarkable and costly structure was erected in the wilderness of Sinai, on the 1st month of the 2d year after the Israelites left Egypt. When completed, it was anointed, together with its furniture, with holy oil, and sanctified by blood. The altar of burnt-offering, especially, was sanctified by sacrifices during seven days.

22. The location of the Tabernacle was in the centre of the tents of Israel, all of which were a distance of 2000 cubits from it, while Moses and Aaron, with the priests and Levites, occupied a place between them.

23. The tabernacle was under the charge of the Gershonites, Kohathites, and Merarites, sons of Levi, who after the priests had taken it down, carried it throughout the journeyings of the Israelites. Each of these sons of Levi were required to be 30 years old before entering upon their duties.

24. During the marches of the Israelites, the ark of the tabernacle was covered with a purple pall, and borne by the priests with great reverence and care, in advance of the host.

25. It was before the ark, thus in advance, that the waters of the Jordan separated; and it remained in the bed of the river, with the attendant priests, until the whole host had passed over; and no sooner was it brought up, than the waters resumed their course.

26. The ark was also very conspicuous in the grand procession round Jericho. "And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord."

27. The tabernacle was first set up in Canaan at Gilgal, being the first encampment of the Israelites in Canaan. Here it continued for about seven years, during which Joshua was occupied in the conquest of that country.

28. Afterwards it was pitched in Shiloh, being nearly in the centre of the country then subdued. Here the ark remained in the tabernacle until the time of Eli, it was carried along with the army under the superstitious notion that it would secure victory to the Hebrews. They were not only defeated, but the ark itself was taken by the Philistines, in whose hands it remained for seven months.

29. The Philistines being punished for putting the ark in the temple of one of their gods, gladly sent it away, when it was taken to the house of Abinadab, in Kirjath-jearim, where it remained apart from the tabernacle 20 years, until the time of David.

30. David in attempting to remove the ark from Kirjath-jearim, allowed men not appointed to that work to handle it, which resulted in the death of Uzzah, in consequence of which it was left in the house of Obededom. "And the Lord blessed Obed-edom, and all his house."

31. The Ark, having remained in the house of Obededom three months, David following the divine direction, removed it in grand procession to Mount Zion. Here it remained until the completion of Solomon's Temple, when it was deposited in the Sanctuary.

32. The tabernacle was used by figure of speech to represent heaven. "Lord, who shall

abide in thy tabernacle? who shall dwell in thy holy hill?"

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

33. The house, or kingdom of David, is spoken of as the tabernacle. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

34. The new Jerusalem is represented by the Tabernacle. "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also will be with them: yea, I will be their God, and they shall be my people." "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

(To be continued.)



## ADVENT HERALD.

BOSTON, DECEMBER 21, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

**THE TERMS OF THE HERALD.** The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

### To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

H. Bundy. See next *Herald*.

### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we all

so wish to see a full column of Donations, each week, till it shall amount to \$400; which will be needed by January first to pay for a bill of paper then due.

Brethren and Sisters, shall this expectation be realized?

### The Voice of the Church on the Restitution.

From THOMAS BURNET, born about 1635, and deceased in 1715, a "clerk of the closet" to king William, and author of "The sacred Theory of the Earth," Glasgow, Sect. 1753; says:

"The renovation of the world is a doctrine generally received, both by ancient and modern authors, as we shall have occasion to show," *Theory and v. 2. p. 144.*

In speaking of the priests and kings, mentioned in Rev. 5:10, and who sing, "We shall reign on the earth;" and of Rev. 20:4, he remarks:

"It remains only to determine what earth this is, in which the sons of the first resurrection will live and reign. It cannot be the present earth, in the same state and under the same circumstances it is now; for what happiness or privilege would that be, to be called back into a mortal life, under the necessities and inconveniences of sickly bodies, and an incommodious world; such as the present state of mortality is, and must continue to be, till some change be made in nature. We may be sure, therefore, that a change will be made in nature, before that time, and that the state they are raised into, and the earth they are to inhabit, will be at least paradisaical; and consequently can be no other than the new heavens and new earth, which we are to expect after the conflagration," *Ib. p. 156.*

"The renovation of the world, which we are now speaking of, is an ancient doctrine, both among the Greeks and eastern philosophers; but they show us no method how the world may be renewed, nor make any proof of its future renovation; for it was not a discovery which they first made, but received it with an implicit faith, from their masters and ancestors: and these traditionary doctrines were all forerunners of that light which was to shine more clearly at the opening of the Christian dispensation; to give a more full account of the fate and revolutions of the natural world, as well as of the moral. The Jews, it is well known, held the renovation of the world," *Ib. p. 157.*

From MATTHEW HENRY, the Commentator born A. D. 1662, d. 1714

"By the creature here we understand . . . the whole frame work of nature, especially that of this lower world; the whole creation, the compages of inanimate and sensible creatures; which, because of their harmony and mutual dependence, and because they all constitute and make up one world, are spoken of in the singular number as the creature. The creature that is now thus burdened shall, at the time of the restitution of all things, be delivered from this bondage of corruption into the glorious liberty of the children of God; that is, they shall no more be subject to vanity and corruption, and the other fruits of the curse; when there will be new heavens, there will be a new earth," *Com. on Rom. 8:9—23.*

From SAYER RUDD, author of "Essays towards a new Explication of the Doctrines of the Resurrection and Millennium" 1734.

"As to the seat of this kingdom, it is to be the future new heavens and new earth, in the literal sense of those words (Rev. 21:1) which are to arise from those now about us, after their being purged by the general conflagration."

From Rev. JOHN GILL D.D. the Baptist Commentator, b. 1697, d. 1771, author of *Prophecies of the Old Testament*, London, 1728.

"The new heavens must be interpreted of the airy heavens, and of a new air in them, purged, purified, and refined by fire; no storms of hail, no stores of snow, no blustering storms and tempests, no coruscations and flashes of lightning, nor peals of thunder; but a pure, serene, and tranquil air, quite suited to the bodies of raised saints; the air will now be cleared of devils, the whole body of them will be cast into the abyss. The new earth will be an earth refined and renewed, and restored to its paradisaical estate, as it was before the fall. It shall no more bring forth thorns and thistles, nor require labor and pains to cultivate it. It must be but reasonable, that since Christ hath redeemed his people from the curse of the law, being made a curse for them, that every part of that curse should be removed; which, as yet, is not from the earth particularly; when the second Adam, and his seed, come to enjoy the earth alone, accordingly, there will be no more curse," *Body of Divinity*, p. 428.

From Rev. THOMAS NEWTON, D.D. Bishop of Bristol Eng. b. A. D. 1703, d. 1784, author of "Dissertations on the Prophecies," London 1764.

"The church of Christ shall endure through all

times and changes in this world, and likewise in the world to come: it shall be glorious upon earth during the millennium, and shall be more glorious still in the new earth after the millennium to all eternity. Earth shall then become as heaven, or rather it shall be a heaven upon earth, and there shall be no more death," *Com. on Rev. 21:1-3.*

From Rev. AUGUSTUS MONTAGUE TOPLADY, born 1740; d. 1778.

"It is enough for us to know that a day will dawn when a period shall be put to every disorder under which nature at present labors, and the earth will become just what it was, perhaps considerably better than it was, ere sin destroyed the harmony and broke the balance of the well according system . . . Prior to the commencement of the millennium, a new heaven, that is, a new body of surrounding air, and a new earth, shall be prepared for the residence of Christ and his elect: 'I saw a new heavens and a new earth; for the first heavens and the first earth were passed away'; intimating that this terraqueous globe and its circumambient atmosphere will be so purified by the preceding general conflagration, as to be totally changed in their qualities, and divested of everything noxious, or that can cause disgust and pain," *Sermons Lib. i. i. i. p. 470.*

From W. PERRY, author of "The Glory of Christ's Visible Kingdom in this World," 1791.

"This restitution of all things takes in the restitution of the creation to its paradisaical state," *Glory p. 224.*

From Rev. JOSHUA SPAULDING, author of "Sentiments concerning the Coming and Kingdom of Christ," first published in 1796, in Salem, where he was minister of the Tabernacle church:

"Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the glory of this kingdom: before it, the fashion of the natural world, the heaven and the earth, will be wonderfully changed, gloriously renovated," *Sentiments &c. p. 124.*

From Rev. WM. THORP, a dissenting minister, Author of "The Destinies of the British Empire, and the Duties of British Christians at the present Crisis," London, 1831.

"All the prophets of the Old Testament, and the prophet of the Apocalypse, close their commissions, and take leave of the church of God, amidst the glories of the Millennium: and amidst these glories I would close . . . This is the restitution of all things which all the prophets have spoken since the world began, and of which, transported in the visions of the Almighty through revolving ages to this blessed consummation, and seeing the accomplishment of their own predictions," they "sung in strains of heavenly harmony; to which the rise and fall, the convulsions and revolutions, of kingdoms and empires, are all subordinate, and in which they all terminate. . . . Then the Lord of hosts shall reign upon mount Zion, and in Jerusalem, before his ancients gloriously," *Destinies p. 103, Lit. v. 3.*

"Paradise shall be restored, and coextensive with the limits of the globe," *Ib. p. 20.*

From Rev. C. D. MAITLAND, author of "Sermons on the Parable of the Virgins," London, 1831.

"His throne shall be established in righteousness, and His people shall dwell in peace—man shall be restored to his right position in the world, the world to its right position in the universe, and the illimitable universe shall break forth into joy and praise over a world that was lost, but is found," *Sermon at Eng. Invest. v. 1. p. 212.*

From Rev. JOSEPH D'ARCY SIRR, Rector of Kilcoleman, Ireland, author of "The First Resurrection Considered in a Series of Letters"—a Reply to a Treatise of the late H. Gipps, Dublin 1833.

"If we look back to Rom. 8:15—21, we shall find it said, concerning the children of God, who are 'joint heirs with Christ,' that their present sufferings can be nothing, when compared with the glory to be revealed in them, because the whole burdened creation, with outstretched neck, awaiteth the manifestation of the Sons of God, as the epoch when deliverance, not destruction, observe, awaiteth it. If the mere manifestation of the Sons of God to the creation, shall bring down such a blessing upon creation, what blessedness, what glory, what recompense for suffering must be in reserve for the corporate heirship," *First Resurrection &c. Lit. v. 5. p. 93.*

From Rev. WM. ANDERSON, minister of the Relief church, John Street, Glasgow, Scotland, author of "An Apology for Millennial Doctrine in the form in which it was entertained by the Primitive church Glasgow," 1834.

"Then shall come the second resurrection and



final judgment; and what thereafter? Not the annihilation of this earth, I am persuaded. It may be changed and renovated, but it will not be utterly destroyed. Were the Prince of hell so far to succeed as to make necessary the obliteration from existence of this great work of God, which in divine complacency He originally pronounced 'good'; and were the Saints to be removed to a different country, to mingle indiscriminately with angels and other intelligent beings—the kingdom of the church, as the successor of the four Monarchies, would not be everlasting, in the absolute sense of the term; and we must be shown from the Scriptures the necessity of adopting a restricted sense, before we depart from the primary meaning of the language of inspiration," *Apology &c. Lit. v. 2. p. 50.*

#### Bible Questions and Answers.

53. What doth God promise Zion, when she saith, "Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been?"

*Ans.* "Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in thy arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." Isa. 49: 21-23.

54. "Shall the prey be taken from the mighty, or the lawful captive be delivered?"

*Ans.* "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children," Isa. 49: 24, 5.

55. "Who are these that fly as a cloud, and as doves to their windows?"

*Ans.* "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted," Isa. 60: 8, 11, 12.

56. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?"

*Ans.* "As soon as Zion travailed, she brought forth her children. . . They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me saith the Lord," Isa. 66: 8 20-23.

57. "What is man, that Thou art mindful of him? and the son of man, that thou visitest him?"

*Ans.* "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas," Ps. 8: 4-8.

58. "Wherewith shall I come before the Lord, and bow myself before the High God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

*Ans.* "He hath shown thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 6-8.

59. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?"

*Ans.* "Behold, to obey is better than sacrifice; and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry," 1. Sam. 15: 22, 3.

60. "Will I eat the flesh of bulls or drink the blood of goats?" saith the Lord.

*Ans.* The answer of the Lord is, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify me," Ps. 50: 13-15. God also says: "I will take no bullock out of thy house, nor he goat out of thy folds. For

every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fulness thereof," vs. 9-12.

61. How did the rich man, whose ground brought forth plentifully, decide the question, "What shall I do, because I have no room where to bestow my fruit?"

*Ans.* "He said, 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But the Lord said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?' Luke, 12: 16-20.

#### The Mason and Slidell Case.

We give in another column the reception in England of the news of the arrest of Mason and Slidell. The Boston Journal very judiciously remarks respecting it:

"It is about as we anticipated, and develops nothing new or alarming. On the contrary, there are some features which wear a more favorable aspect than many among us had been led to expect. The indignation meeting in Liverpool was a natural response from that headquarters of English sympathizers with secession. The trade of that city has been more affected by our national crisis than that of any other English city, and it is the emporium of the cotton business and the centre of cotton influences abroad. But even the participants in the meeting seem to have discovered that they had run before they were sent for. They had to modify their high-strung resolutions, by canceling its demand upon the Government for 'prompt reparation of this outrage,' and contenting themselves with an expression in favor of asserting 'the dignity of the British flag.' No one can object to that position."

A writer in the London News puts the following significant inquiries:

"First, I would ask, did the captain of the Trent know, or did he not know, who and what were the four passengers taken from his vessel before or at the time of receiving them on board at Havana? If he did receive them with full cognizance of whence they came and on what errand, I submit that his doing so was a clear and palpable violation of the neutrality enjoined by the Queen's proclamation; inasmuch as, in becoming his passengers, they virtually became entitled to the protection of the flag, and which protection he had no right to grant, seeing that it involved a violation of neutrality. Further, it would even have been the duty of a British man-of-war, had she overhauled the Trent, and been aware of the presence on board of men attempting to violate a neutrality enjoined by the Queen's proclamation, to have warned the master of the Trent that in receiving the so-called 'commissioners' knowing who they were, or in harboring them, he really and directly placed himself outside the pale of the law; for one of two things must be the case—either that all British subjects are bound by the aforesaid proclamation, or else it is a mere sham, and never intended to be binding. I can well understand that the boarding of a British merchant vessel is an act calculated to provoke bitter and merited indignation; but I beg my countrymen to remember that we ourselves are not over-nice, at times, in such matters, and that it is our duty to make all allowance for the excitement of a civil war; seeing also, that we have allowed vessels laden with contraband goods in wholesale quantities to clear out of our ports for America, one of which—and actually under the British flag—has, we are told, just arrived back with a load of cotton—the Bermuda. Therefore, it were well, before giving vent to unmerited opprobrium, and sowing the seeds of open hostilities, for us to ask ourselves if we have not long since overstepped the bounds of strict neutrality, and given cause thereby for the very act we now so vehemently inveigh against."

#### LATER FROM ENGLAND.

Since the above, the arrival of the Europa brings seven days later intelligence from England. The whole tone of the English press is very warlike, and it is altogether probable the British Government will demand an apology for the act of commander Wilkes, and the surrender of Mason and Slidell. Our government of course, will do nothing of the kind; and then England will withdraw her minister, and blockade our ports—unless a calm and temperate discussion of the question shall show her that the act is one which her own past doings amply justify. At the present moment, the condition of the two countries looks warlike; and should there be war, it will be such a war as the world has never seen. It is, however, a question on which no one can pronounce judgment, without farther indications of the tone of the two parties.

#### Foreign News.

The Paris Patrie declares that it is impossible for France to disarm when, in view of the questions which await a solution, Austria, Prussia, Russia, and England either cannot or will not resign. A disarmament effected by France alone would not consolidate the peace of Europe. On the contrary, it would everywhere awaken the hopes of the reactionists, and would compromise the laborious work of the second Empire. France would thereby lose the benefits of our latest victories, and would, moreover, desert the cause of justice and right in the Councils of the Powers, after having made it triumph on the field of battle. In conclusion, the article says, the only thing that is possible is an increase in the number of furloughs.

The European Times says:

"The internal condition of Russia is becoming an object of interest in Western Europe, and in connection with the state of affairs in Poland, foreshadows a speedy outbreak. A well known Government official, who corresponds occasionally with a Manchester journal, confirms this view in the following passage: 'I have lately had an opportunity of conversing with an intelligent English traveler, lately returned from Russia, who has had opportunities of ascertaining the state of opinion among the upper classes in St. Petersburg and Moscow—especially the former. He astonishes me by the assurance that the imperial measures of self-emancipation have bred such a feeling of intense disaffection among the northern noblesse, as he believes endangers the personal safety of the Czar, and certainly threatens his tenure of power.'"

CONFISCATION BILL.—Mr. Bingham of Ohio, has introduced into Congress a Bill to forfeit the property and slaves of persons who shall engage in or aid and abet armed rebellion against the United States. It provides, that every person who shall engage in, or aid or abet such rebellion as aforesaid, shall forfeit all claim which such person may have to the service or labor of any slave or slaves, and the slave or slaves of such person shall be and are hereby declared freemen, and forever relieved from such servitude, anything in the laws of the United States or any State to the contrary notwithstanding.

Events seem to be fast reaching a point when such a policy would be approved by the great body of the people of the loyal States, including, as we have reason to believe, the loyal citizens of Kentucky and Maryland.

THE VOICE OF THE PROPHETS. No. 8 of this Journal, published by J.V. Himes, is received, and completes the second volume.

#### A New Tract.

"THE RESTITUTION: or This Earth, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—the Purchased Possession" promised to "the Children of the Resurrection." Price 4 cents single, 3 cents by the dozen, or \$2.50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

#### Prospectus of The Advent Herald For 1862.

The Advent Herald, published by the "American Millennial Association," 461-2 Kneeland st. Boston Mass. begins its 23d volume with the first week of January next.—Terms, are \$2 per year in advance.

As the oldest periodical in either continent, devoted to the study of prophecy, and as one that has never departed from the cardinal doctrines generally denominated "evangelical," it is believed this sheet is worthy of the support of all students of prophecy. And it needs for its support a wider circulation than it now receives.

While it is firm and decided in its opinions, it is designed to hold these in all candor, and to present them with all courtesy towards those differing; and it is not closed against a free and christian interchange of sentiments, whenever opposing views are candidly and clearly presented. Discussion is not disputation, and argument is not controversy; and while the former of these is admitted, the latter is not solicited. With the first number of the next volume, it is proposed to commence an Exposition of the 8th chapter of Daniel's Prophecy,—the previous chapters having already passed under review in these columns. It is believed the remaining chapters of Daniel will equal in interest those which have preceded.

The following are the more important truths for the support of which this paper is issued. Will not the friends interested in the defense of these sentiments, call the attention of their friends and neighbors to them, and send us each, one or more new readers?

#### IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto

fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.—That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell. And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

2d. That there are but two advents or appearances of the Saviour to this earth. That both are personal and visible. That the first took place in the days of Herod, when He was conceived of the Holy Ghost, born of the Virgin Mary, went about doing good, suffered on the cross, the just for the unjust, died, was buried, arose again the third day, the first fruits of them that slept, and ascended into heaven, which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. That the second coming or appearing will take place when he shall descend from heaven, at the sounding of the last trumpet, to give his people rest, being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. And that he will judge the quick and the dead at his appearing and kingdom.

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfillment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come, before the Master of the house shall rise up and shut to the door.

4th. That the condition of salvation is repentance towards God, and faith in our Lord Jesus Christ. And that those who have repentance and faith will live soberly, and righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

5th. That there will be a resurrection of the bodies of all the dead, both of the just and the unjust. That those who are Christ's will be raised at his coming. That the rest of the dead will not live again until after a thousand years.—And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trumpet.

6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. And that the various portions of Scripture which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus.

7th. That the promise, that Abraham should be the heir of the world, was not to him, or to his seed, through the law, but through the righteousness of faith. That they are not all Israel which are of Israel. That there is no difference, under the Gospel dispensation, between Jew and Gentile.—That the middle wall of partition that was between them is broken down, no more to be rebuilt.—That God will render to every man according to his deeds. That if we are Christ's then are we Abraham's seed, and heirs according to the promise.—And that the only restoration of Israel, yet future, is in the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles who have been grafted in with them into the same olive tree; and shall cause them to come up out of their graves, and bring them with the living, who are changed, into the land of Israel.

8th. That there is no promise of this world's conversion. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. That the Man of Sin will only be destroyed by the brightness of Christ's coming. And that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end, calling upon them to repent, in view of the fact that the kingdom of heaven is at hand; that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

And 10. That the departed saints do not enter their inheritance, or receive their crowns, at death. That they without us cannot be made perfect.—That their inheritance, uncorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time.—That there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing. That they will only be satisfied when they awake in Christ's likeness. And that, when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Then they will be equal to the angels, being the children of God and of the resurrection.



## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## The New Heavens and Earth.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." Rev. 21:1.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

"The world, as used in the New Testament, sometimes means the whole inhabited world; sometimes it includes only the Roman Empire; and sometimes it is used in a far more limited sense."—General View of Sacred Geography, by J. E. Worcester. "The Greek word *γῆ*, earth, has the following meanings: the land, the earth, the world, the inhabitants of the earth, a land, region, tract, country, territory, Canaan or Palestine, a city, the inhabitants of any region or country: land which may be tilled, soil, field, the fruit or produce of the earth; the ground, i. e. to be inferior, imperfect, transient, perishable."\*

I believe that this word is, comparatively, but seldom applied to the whole globe in the Scriptures. It is generally used in a limited sense, as the context in any given case will abundantly show.

The word *κοσμος*, world, signifies order, regularity, regular disposition; ornament, decoration, embellishment; the world, universe, the earth, globe, a region, country, Palestine, the inhabitants of the earth, human race; the many, multitude, public; a multitude of things, vast collection or aggregate; from the Hebrew the present world, or age, or period of the world, as marked by imperfection, wickedness and vice. The men of this world, as imperfect, ignorant and vicious; the things of this age or world, as being frail, transient, &c.

The terms "earth" and "world" are more frequently than otherwise used in a limited sense.—Examples of this may be found in the predictions concerning Babylon, Nineveh, Edom and Jerusalem.

In the 24th chapter of Isaiah we find a prediction concerning the land of Israel: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad its inhabitants." Again, "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

What is termed "the earth" in the first verse, is in the third verse called the land. Read also verses 4, 5.

But it would be impossible at present to give all the instances of the use of this term in a limited sense, nor do I think it necessary; as we all know that the earth, the whole land, the heavens and the earth, are repeatedly used in the Old Testament in reference to the Jewish heavens and earth only, and in this limited sense I understand Isa. 65:17; also 2 Pet. 3:13 and Rev. 21:1. Now if any good brother or sister can show me that I misunderstand, I shall be perfectly willing to see it. I would have an humble, teachable spirit, and if I know my own heart I sincerely desire to know what is truth concerning the kingdom of God. But it does seem to me that we have the plainest Scripture testimony against the idea that the whole of the present habitable earth is to be renewed and beautified at the second coming of our Lord; and I am compelled to believe, after searching the Scriptures, that some portions of it will be made a desolation and a curse and will remain so during the whole period of the millennium at least. Beyond that I do not try to look, because there is nothing revealed except the fact that "then" (when all things shall be subdued unto Christ,—when he shall have put all enemies under his feet, including "the last enemy," which is death) cometh the end, when he shall deliver up the kingdom to God, even the Father. Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

And now we will search the Scriptures for proof that the land of Israel, the whole extent of territory given to Abraham, "the friend of God," is to be made, in a special manner, "the glory of all lands." Hagga 2:6: "For thus saith the Lord of hosts;—yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry

land." "The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3:16. Heb. 12:26, "But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Isa. 30:32, "And in battles of shaking will he fight with it." Ezekiel 38:19, to the end, "For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown, and the steep places shall fall, and every wall shall fall to the ground."

Isaiah 64: "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." See also Hab. 3d chap.—Peter said to the believing Jews: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." "And I will rain upon him, and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire and brimstone." Ezek. 38:22. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes and their tongue shall consume away in their mouth." Zech. 14:12. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." And this new earth is to be filled with the knowledge of the Lord as the waters cover the sea, so that the inhabitants thereof need not say every man to his neighbor and every man to his brother, Know ye the Lord; for all shall know him from the least to the greatest. "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Then shall Jerusalem be holy, and there shall no strangers pass through her any more."—"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." "Our feet shall stand within thy gates, O Jerusalem." Psal. 122.

It is said of the "highway" and the "way which shall be called the way of holiness. . . . No lion shall be there." But in other parts of the renewed earth the wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox."

But we must turn from this bright and beautiful picture of the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, to look for a moment upon another representing only scenes of utter desolation and ruin.

Of the land of Idumea (inhabited by the people of God's curse) we read, "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and it shall be a habitation of dragons and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow: the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest and lay and hatch and gather under her shadow; there shall the vultures also be gathered, every one with her mate. They shall possess it forever, from generation to generation shall they dwell therein. "Babylon the great is fallen, and is become. . . . a cage of every unclean and hateful bird." "The Lord hath a sacrifice in Bozrah and a great slaughter in the land of Idumea; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation

to generation it shall lie waste; none shall pass through it forever and ever." Isa. 34.

"For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof." Jer. 49:13-17.

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: and they shall be an abhorring unto all flesh." Isa. 65:23, 24.

"Both the ancient and modern Jews, and after them, various Christian expositors, interpret Idumea (or Edom) to be Rome. Mr. Scott considers it a mystical name for all the enemies of the church."

We read in Psalm 137, "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof O daughter of Babylon who art to be destroyed; happy shall he be that taketh and dasheth thy little ones against the stones. Happy shall he be that rewardeth thee as thou hast served us." Compare this, and also the 50th and 51st chapters of Jeremiah, with the 18th of Revelation, and I think we must be convinced that all these fearful prophecies are yet to have their perfect fulfilment in the overthrow and utter destruction of the mystical Babylon. E.H.B.

\* The writer here quoted from errs in giving the uses, of *gekosmos*, &c., as their significance. They are sometimes used, by a metonymy, for the inhabitants of the earth, but never signify them,—the same as "vineyard," by the same figure, is used for its fruit, in the phrase they "have eaten up the vineyard," without ever signifying its fruit. The "earth" is also used by a synecdoche for a part of it, without ever signifying a part. It is always rubable to use the word expressive of the whole for a part; but it is never so, to claim that it is used for a part in any particular connection, unless it is required by the context. Ed.

† We believe that Peter's epistles were addressed "to them that have obtained like precious faith with us;" which would include Gentiles as well as Jews. Ed.

‡ We do not see how these predictions of desolation against Idumea, Babylon, &c., which have been fulfilled now for more than two millenniums, can be adduced as evidence of only a partial restoration of this earth—on which Daniel says the fifth kingdom is to be "under the whole heaven."

Our view is that the entire earth will be cleansed at the appearing of Jesus Christ. We offer no argument here, for the reason that those who wish, will find it in our tract on the "Restitution." Ed.

From Bro. D. Bosworth.

Bro. Bliss:—You will recollect that Bro. Reynolds and myself sung a few stanzas at the conference at N. Springfield called "The Voyagers." Several brethren requested me to write them for the Herald, and having a leisure moment to-day almost for the first time since that meeting, I sit down to gratify that request. I do not know the author—else I would give him credit.

## THE VOYAGERS.

We are voyagers on the ocean, and our destiny we know,

For our chart it has pointed out the way,  
And our Leader he is cheering us o'er the way we go,  
Saying, Courage, sailors! soon we'll gain the day.

Then we'll watch and we'll pray,  
As our vessel bears away,  
And we'll never be disheartened any more;  
For the port is getting nearer, and we hear the leader say,  
Soon we'll reach the harbor and the shore.

Though hard the winds are blowing and high the waters roll,  
It will only make us sigh for land the more;  
And our rest will be the sweeter when we reach the final goal,  
And shout our sufferings over on the shore.

Then we'll watch, &c.

We have passed the coasts of Babylon, the Medo-Persian heights,  
We have left the realms of Grecia far behind,  
We've been sailing down the Roman shore these 1800 years,  
And the chart declares the port we soon shall find.

Then we'll watch, &c. D.B.

From Bro. D. T. Taylor.

Bro. Bliss:—I hope the paper will be sustained, and live through the present storm; for we have none too many Premillennial journals in the country of the right sort. I am as ever yours,

DANL. T. TAYLOR.

Rouses Point, N. Y.

## A Kind Word.

Kind words will never die.

There is much comfort in encouraging testimonies like the following:

"I am becoming more interested in the Herald of late. The last numbers are very instructive and comforting to the waiting pilgrims.

"Yours in love,

"E. SMITH.

"Wolcott, Ct., Nov. 26th, '61."

PRAYER.—A correspondent of the "Watchman and Reflector" says: "I do not understand prayer to be an oration, an exhortation, or a complimentary address, in part to God and partly to the congregation assembled. I do believe prayer to be a petition to God—a supplication—an entreaty—a request, which God is implored to grant. Telling God with flourishes, gestures, and while walking about in the pulpit, what He, in His infinite power, can do, has done, or may do, or bidding Him, as if He were the servant, to do this, or grant that, cannot be prayer, as some seem to suppose."

ISMAIL PACHA, the well-known Hungarian General Knety, is about to retire from the military service of Turkey, and to reside in London.

## OBITUARY.

Rev. CHARLES N. LEWIS died at the residence of his father, in Claremont, N. H., on Monday, June 3, at 11 1-2 P.M., aged 24 years.

Bro. Lewis experienced religion when 16 years of age, under the ministry of Rev. Mr. Bentley, of the Second Advent denomination. He at once commenced to occupy the talents entrusted to him, in the expectation of the speedy coming of his Lord. At the age of 19 years he commenced to preach, and fervently appealed to the unconverted to turn to God, for "the kingdom of heaven is at hand."

In the spring of 1859 he joined the Methodist Episcopal church, and preached one year at Walpole, N. H., under presiding elder Rev. Albert C. Manson. In April, 1860, he was "admitted on trial" into the New Hampshire Conference of the M.E. Church, and was stationed in Washington, N. H. During that year his labors were arduous, and his solicitude for the welfare of his charge was intense. His health began to fail about the time of our Lebanon Campmeeting; he, nevertheless, returned from that "feast of tabernacles," and held a protracted meeting on his appointment, until, by repeated spitting of blood and bleeding of the lungs, he was compelled to succumb to that dreadful New England disease, the consumption. In hope of procuring help he visited Dr. Town, of Lebanon, N. H., who, to the grief of Bro. Lewis, at once torbid his preaching. From that time every effort to rally was defeated, and in the early part of this spring he bade adieu to his flock, and was brought home—to die!

At this point he passed through a severe struggle. He would have lived for usefulness. Grace, however, enabled him to say and to feel, "Not my will, but thine be done." His complete acquiescence in the will of God was attended and followed by a mysterious tranquillity and repose, like the bosom of the placid lake, which continued until his sun went down.

Before going to Conference last April I called on him several times, and found this young and lovely servant of the Lord Jesus Christ in this enviable frame of mind. With remarkable composure he gave me charge of his Conference business, as one who had no care, or regret, or pain or disappointment. Glory be to God for salvation "by grace through faith."

On my return to this station I noticed that he was very much reduced, but resigned and cheerful.—When I told him that he had been appointed my colleague for the year ensuing, he smiled; but when I laid before him the \$13 sent to him by the Preachers' Aid Society of our Conference, he wept with gratitude at this expression of kindness and esteem. At this time he sat up a little at distant intervals; these periods were improved by him, as one who was not only conscious that the time of his departure was at hand, but who was also "ready to be offered;" for

—"well he knew 'twas better to go up  
And be with Christ."

On one occasion I found him propped up with pillows, looking over his library and selecting appropriate gifts for his relatives and acquaintances, and offering fervent invocations to God to bless the recipients. Nearly every volume before him belonged to that class which some stigmatize as works on "blood theology;" and the halo that lit up the countenance of the dying minister was not only a blessed comment on the "sacrificial theology," but an evi-



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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 21, 1861.

## My First Lie.

I shall never forget my first lie, although it happened when I was a very little girl. My younger sister had a farthing with which she wished to buy a fig; and being too ill to go down to the shop herself, she engaged me to go. Accordingly I went. As I was returning with the fig, nicely done up in a piece of paper, suddenly the thought occurred to me, that I should like to look at the fig. So I very carefully opened the paper, when the fig looked so very tempting I thought I could not help tasting it at one end. I had scarcely dispatched that bit, before I wanted it all; and without much more thought, I ate up the whole fig. Then, when the fig was all gone, and I had nothing to do but to think, I began to feel very uncomfortable. I stood disgraced before myself. I thought of running off somewhere, I did not know exactly where; but whence I should never come back. It was long before I reached home. I then went as quickly as I could and told my sister that I had lost her farthing. I remember she cried sadly; but I went directly out into the garden, and tried to think of something else; but in vain: my own guilt stared me steadily in the face, and I was wretched.

Although it wanted but a few minutes to our dinner hour, yet it seemed very long to me. I was anxious some event might intervene between me and the lie I had told. I wandered about the garden with a very heavy spirit; I thought I would give worlds if it had not happened.

When the dinner hour came, I was seated at my father's side, when my sister made her appearance, crying and looking very much grieved. My father immediately inquired what the matter was. Then my mother stated the story, the conclusion of which was that I "had lost the farthing." I can never forget the look of kind, perfectly unsuspecting, confidence, with which my father turned to me, and with his large blue eyes full in my face, said—"Whereabouts did you lose the farthing?—perhaps we can find it again." Not for a single instant could I brave that tone and look; but bursting into tears, I screamed out—"Oh! I did not lose the farthing; I ate the fig!" A silence as of the grave ensued. No one spoke. In an instant I seemed to be separated at immense distance from the rest of the family. A great gulf yawned between us; a sense of loneliness and desolation came over me—the impression of which will go with me, I presume, forever. I left the table; and all the afternoon, and the next day, and during the week, my feelings were melancholy in the extreme. But as time wore away, and my father and mother, and brothers and sisters received me back to their love and favor, my spirits recovered their wonted tone.—The whole event left an indelible impression on my mind and heart; it convinced me that the "way of the transgressor is hard."

## A Lost Child Found.

Many of our young readers will be interested in the following account of a little girl in New Jersey, who wandered away from home, and was lost for nearly four days, and was found at last by what people generally call accident, but which it is easier to call a good providence. The account is taken from the Patterson Guardian:

A little girl at West Milford was lost in the woods from Monday until Thursday, and when found five miles away, was in a famished condition, and ravenously devoured some bread which her discoverers happened to have in their possession. Boring the house of her parents is a spring or brook, where the family washing is usually done. Whilst the mother was at the brook, washing, the little one, aged about three and a half years, was playing about the bushes with a child somewhat older. As the bushes are quite thick, and the country back mountainous and quite uninhabited, it proved impossible to find the lost child, and she would, undoubtedly, have perished, but for her accidental discovery by a farmer and his man, who were

going over the mountain to cut a little plot of grass, when they saw the little thing trying to get away through the underbrush. Her feet were bare, and her arms were all scratched and wounded by briars and brush, by which they had been torn. Upon offering her a piece of bread from their dinner-pail, she snatched it and devoured it almost ravenously. Her little hood she had kept upon her head, although it had been untied all the while; it is singular that during the days and nights spent in the woods she had kept this little hood. She was found in a direct line five miles from home; but how far she may have traveled in her wanderings to get that distance away cannot be told. She must have gone over rocky places where she was in constant danger of tumbling over precipices, and where rattlesnakes are so thick as to keep men and boys in fear from their proximity. She had also forced her way through briars, over swamps, and through thick scrub districts, where only huntersmen penetrate; for the country thereabout is the wildest and most impenetrable. She was so young as to be without fear, but must have suffered terribly from hunger and from the pains of her lacerated limbs.

## Too Certain.

"Father, I am tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you have never yet noticed?"

"Yes, father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons, at two different times, with a few loaves and fishes."

"Very well: those are two instances. Now tell me a third."

"There is no other in the Bible."

"You are perfectly sure of that, are you? Suppose you reflect a little before you answer again."

"Yes, father. I have thought, and I am certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your Bible at the fourth chapter of the fourth book of Kings."

"The fourth book of Kings! Father, there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'The Second Book of the Kings, commonly called the Fourth Book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well. Now turn to the fourth chapter, and read from the forty-second verse."

"Here it is, sir: 'And there came a man from Baal-shalisha, and brought the man of God—'"

"Who was that man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

"And brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the lusk thereof. And he said, Give unto the people, that they may eat. And his servant said,—What, should I set this before a hundred men? He said again, Give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

"That will do for this time, my son. I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read. But I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children—yes, and of men and women, too—who would read with great interest many passages of the Bible, if they found them in a fresh and beautiful volume, which they believed to contain nothing but what is published for the first time. Remember this, and let me advise you to read the

four books of Kings, and to make a list of all the passages you will find there, which, like the one you have just read, is as new to you as if you had never heard nor read them."

**A KISS BETTER THAN A BLOW.** A visitor once went to a Sabbath school, where he saw a boy and girl on one seat who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed that rage was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye.—"Stop, my dear," said she, "you had much better kiss your brother than to strike him." The look and word reached her heart. Her hand dropped. She threw her arms round his neck and kissed him. The boy was moved. He could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks. This affected the sister, and with her little handkerchief she wiped away his tears. But the sight of her kindness only made him cry the faster. He was completely subdued. Her teacher then told the children always to return a kiss for a blow, and they would never get any more blows.

## The Strayed Lamb.

A little lamb, one afternoon,  
Had from the fold departed;  
The tender shepherd missed it soon,  
And sought it, broken hearted.

Not all the flock that shared his love  
Could from the search delay him,  
Nor clouds of midnight darkness move,  
Nor fear of suffering stay him.

But night and day he went his way  
In sorrow till he found it,  
And when he saw it fainting lay,  
He clasped his arms around it;

And closely sheltered in his breast,  
From every ill to save it,  
He took it to his home of rest,  
And pitied and forgave it.

And thus the Saviour will receive  
The little ones who fear him;  
Their pains remove, their sins forgive,  
And draw them gently near him.

Blest while they live, and when they die,  
When soul and body sever,  
Conduct them to his home on high,  
To dwell with him for ever.

## APPOINTMENTS.

**REMOVAL.** The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

Eld. Himes will commence a series of meetings in Poultney, Vt., Dec. 24, and continue over the Sabbath, and longer, if thought best.

I have appointments to preach as follows: Bristol, Sunday, Dec. 8th; Loudon Ridge, Sunday, Dec. 29th.  
T. M. PREBLE.

If God permit, I will preach in Westboro', Sabbath, Dec. 15; Lowell, 22d; Lawrence, 29th.

G. W. BURNHAM.

The next session of the Western Quarterly Conference will commence Thursday P. M. at 6 o'clock, Dec. 19, at Sevey's Corner, Vienna, and continue over the following Lord's day. Come, brethren and sisters, to the work.—Call on  
H. B. SEVEY, Recorder.  
I. C. WELLCOME, Clerk.

A series of meetings will be held, if the Lord will, in the Stone school house—about a mile north of Beebe Plain—commencing Wednesday, Dec. 25th, and holding over the Sabbath. The following will probably be the order of services: monthly covenant meeting on Christmas at 2 P. M. and preaching in the evening at 6 o'clock;—prayer meeting in the forenoon and preaching in the P. M. and evening of each day after that till Sunday. We hope for a good attendance and the Lord's blessing.

I. H. SHIPMAN.

J. M. ORROCK.

**A. M. ASSOCIATION.** The standing committee of the American Millennial Association will hold their regular quarterly meeting on Tuesday, Jan. 14th, 1862, 10 A. M., at 46 1-2 Kneeland street, Boston, Mass.

F. GUNNER, Rec. Sec'y.

J. LITCH, Pres't.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

H. B. Eaton, \$1. Sent books the 11th.  
James S. Moore. Sent you, to care of David S. Brown & Co. six cops., on the 12th inst.  
John A. Heagy, \$3 for the books sent the 6th. We remember distinctly, but supposed from the initials that your brother was yourself. Are happy to learn there are two of you. We wish there were a thousand. Hope you will increase our list at Morrisville.

E. T. Welch. The address of Bro. Huse is No. 6 Horatio street. We have not lately received any letter from Bro. Wolcott. We sent your books on the 14th inst. by Express, directed to E. T. Welch, care of J. B. Huse, No. 6 Horatio st., New York city.

C. M. Gould, M. D., \$6. Have cr. you and Bro. O. to Jan. 1, 1863. Have also sent you, the 14th, Miller's Memoirs, and Review of Crosby; but what you mean by "Church M.," we do not understand, and wait to hear.

S. Marvin. Sent you, to St. Albans, Vt., 1 doz. Restitution the 14th.  
J. G. Libby. There is 25 cts.  
W. Ide, \$2. Sent books the 17th to 97 Wall street, by Express.

## A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

## ACKNOWLEDGMENTS TO TUESDAY, DEC. 17, 1861.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Wanted by January 1.

Amount of previous payments	56.05
Mrs. Elizabeth Goll, Harlem, N. Y.	3.00
Joshua V. Himes, Boston, Mass.	10.00
Mrs. Sarah Williams, Pittsfield, Mass.	2.00
Mrs. Eliza Ide, Rahway, N. J.	2.00
Willard Ide, "	2.00

Total received since Nov. 1.....75.05

We are some disappointed in the amount thus far received—hope for a better show next week.

## Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause"	\$10.00
By the same, 2d payment.....	10.00
" " " 3d ".....	10.00

May the Lord raise up for the A. M. A. many such "friends."

## ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yarmleyville, Va	5.00
Stephen Sherwin, Grafton, Vt	1.00
Martin L. Jackson, Milesburg, Pa.	2.00

## RECEIPTS.

UP TO TUESDAY, DEC. 17.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Sarah S. Pearce (being in doubt as to your intention, we credit it on Herald to) 1127, John Pickel 1069, P. Bedell 1072, P. R. Wadleigh 1101, Charles Burtenshaw 1101, A. Willard 1075—it was stopped by your P. M. two weeks since—have re-sent; Geo. Phillips 1075, (M. M. owes 50 c) A. D. Whittemore 1101, Wm. Rich 1101, I. F. Harden 1085, M. D. Richardson 1101, J. Craig 1081, A. Banning 1057, K. Rowell 1085, and stamps for postage; H. A. Brockway 1101—the paper referred to was not a periodical, but a single sheet, of which we now have no copy—each \$1.

W. A. S. Smyth 1127, sent Restitution the 11th, A. C. Willey 1075, Ir. Fisher 1075, H. Jackman 1127, Mrs. J. J. Goll 1127, J. D. Boyer 1127, P. Butler 1101, Uri Baker 1075, Joel Bak r 1023, S. Palmer 1062, Wm. Bradford 1075, Mrs. Sarah Williams 1141, Mrs. E. T. Woodman 1101—it has been sent each week; F. Adams 1108, Willard Ide 1127—which is also the No. to which the paper sent to Rahway is paid; A. H. Brown 1127—each \$2.

T. B. Carpenter 1049, \$1 due—\$3.



40. The wall of this city had 12 gates, 3 on



each side. The 12 gates were 12 pearls; every several gate was of one pearl. On the 12 gates were written the name of the 12 tribes of Israel and standing at each of the gates was an angel.

41. The wall of this city had 12 foundations, "and in them the names of the 12 apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones."

42. "The first foundation was jasper."

43. Jasper, a precious stone, variegated with divers colors, and of a very hard quality. Some have been found of a sea green color.

2. Sapphire, a precious stone of a very beautiful pure blue, second only to the diamond in hardness, lustre and value. It is of different species; sometimes blue, red and yellow combined.

44. 3. Chalcedony, a precious stone variegated with divers colors, in the form of clouds. There are four species of this stone; (1) a bluish white, (2) a dull milky veined, (3) a brownish black, (4) yellow and red: found only in the East Indies.

45. 4. Emerald. The same with the ancient smaragdus; one of the most beautiful of gems; of a bright green color, without any mixture. The true oriental emerald is very rare, and now found in the kingdom of Cambay.

46. 5. Sardonyx, resembling both the Sardius and the Onyx.

47. 6. Sardius: a gem of reddish color approaching white. The best comes from Babylon, and is of a blood-red color.

47. 7. Chrysolite. The import of this term would make it the golden stone. It is a gem of a yellowish green color, and was ranked among the Topazes. It is very transparent.

49. 8. Beryl. A pellucid gem, of a bluish green color, found in the East Indies and in the gold mines of Peru.

50. 9. Topaz; a yellowish gem; or, as some describe it, of a pale dead green.

51. 10. Chrysoprasus, differing only from the chrysolite in having a bluish hue. It is a variety of the chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy topaz.

52. 11. Jacinth, a gem of deep reddish yellow.

53. 12. Amethyst, a stone of a violet color, bordering on purple, compound of a strong blue and deep red.

54. "The street of this city was of pure gold, as it were transparent glass." "In the midst of this street, and on either side of the river that ran through it, was there the tree of life which bore 12 manner of fruits, and yielded her fruit every month and the leaves of the tree were for the healing of the nations."

55. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

56. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

57. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."

58. "And the gates of it shall not be shut at all by day: for there shall be no night there."

59. "And they shall bring the glory and honour of the nations into it."

60. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

61. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign forever and ever."

62. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

63. "And he measured the wall thereof, an

hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

64. The present location of this God-made City is in heaven. Paul speaking of it says, "But Jerusalem which is above is free, which is the mother of us all." The Revelator saw the holy city. 21:2, 3.

65. On its descent to earth, it is described as occupying the mountains of Zion. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. And all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

66. The earth, when this heavenly Jerusalem descends upon it, will not be in its present condition, because Jehovah says, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." This condition of the earth will be brought about as described by 2 Peter 3:10, 12-13: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

This will be the earth's regeneration, and will answer to John's prophecy. "And I saw a new heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

67. The earth redeemed, brought back from the curse, and the new Jerusalem occupying its appointed place, in the new creation, will become the endless residence of the King of kings, who purposes to occupy this glorious city as the capital of his kingdom under the whole heavens, and which shall be an everlasting kingdom. "The throne of God, and the Lamb shall be in it," says John. Jeremiah prophecies: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

Isaiah declares: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

68. Now, children and members of the S. S., you have given us a description of that holy city which shall come down out of heaven from God. You have spoken of its glories; and have brought to our notice the surpassing grandeur of that holy, happy place: but the most important and interesting question of all is, Who shall walk its golden street? Who shall sit beneath life's verdant tree? Who shall drink of that river that flows from under the throne; and see the glories of that temple that needs no light of the sun, moon or stars? Or, in the language of Scripture, "Who shall abide in the tabernacle of the Lord, or who shall dwell in his holy hill?"

69. To these questions the Scriptures give a most definite and satisfactory reply. The Lord through David declares:—"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoureth them that fear. For the oppression of the people, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him."

70. Another sacred writer instructs us, that, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him: his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

71. The blessed Saviour teaches in Matt. 5, "Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God."

72. "When the Son of man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

73. John thus describes those who shall dwell in the New Jerusalem, Rev. 5:8-10.

74. From the Scriptures which have been given, we learn, that the new Jerusalem state, is a condition of perfect purity, and therefore those dwelling there, are represented as clothed in white. The Revelator speaking of this peculiarity of the redeemed, says: "For the fine linen is the righteousness of saints." This comes by faith in the Messiah, as says Paul, Colos. 3:9. We also learn, that another prerequisite for admission into the city of God, is a condition of immortality and incorruptibility. When speaking of those who shall dwell in this bride-adorned Jerusalem John says, Rev. 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

75. When the prophecy concerning the new Jerusalem is fulfilled, then will also be fulfilled all the inspired predictions relating to the endless and glorious condition of the church in the world to come. Then prophecies shall fail, tongues shall cease, knowledge shall vanish away, and the perfect state be introduced. This will be the church's rest and glory, for which she has been waiting for nearly 6000 years. The period for human probation ended; the purposes of Jehovah in this mortal world accomplished; "the wicked damned, the righteous saved, and God's righteous government approved;" the universe will realize this revolted globe brought back to allegiance; and order, harmony, and peace returned again.

#### 76. THE SEEN AND THE UNSEEN.

"The things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. 4:18.

Ha! you burst of crystal splendor,  
Sunlight, starlight, blend in one;  
Starlight set in arctic azure,  
Sunlight from the burning zone!  
Gold and silver, gems and marble,  
All creation's jewelry:  
Earth's uncovered waste of riches,  
Treasure of the ancient sea.

Heir of glory,  
What is that to thee and me?

Iris and Aurora braided—  
How the woven colors shine—  
Snowgleams from an Alpine summit  
Torchlight from a spar-roofed mine.  
Like Arabia's matchless palace,

Child of magic's strong decree,  
One vast globe of living sapphire,  
Floor, walls, columns, canopy,  
Heir of glory,  
What is that to thee and me?

Forms of beauty, shapes of wonder,  
Trophies of triumphant toil;  
Never Athens, Rome, Palmyra,  
Gazed on such a costly spoil.  
Dazzling the bewildered vision,  
More than princely pomp we see;  
What the blaze of the Alhambra,  
Dome of emerald, to thee!

Heir of glory,  
What is that to thee and me?

Farthest cities pour their riches,  
Farthest empires muster here,  
Art her jubilee proclaiming  
To the nations far and near.  
From the crowd in wonder gazing,  
Science claims the prostrate knee;  
This her temple, diamond-blazing,  
Shrine of her idolatry.

Heir of glory,  
What is that to thee and me?

Listen to her tale of wonder,  
Of her plastic, potent spell;  
'Tis a big and braggart story,  
Yet she tells it fair and well.  
She the gifted, gay magician,  
Mistress of earth, air, and sea;  
This majestic apparition,  
Offspring of her sorcery.

Heir of glory,  
What is that to thee and me?

What to that for which we're waiting  
Is this glittering earthly toy?—  
Heavenly glory, holy splendor,  
Sum of grandeur, sum of joy;  
Not the gems which time can furnish,  
Not the hues that dim and die,  
Not the glow that cheats the lover,  
Shaded with mortality.

Heir of glory,  
That shall be for thee and me!

Not the light that leaves us darker,  
Not the gleams that come and go;  
Not the mirth whose end is madness,  
Not the joy whose fruit is woe;  
Not the notes that die at sunset,  
Not the fashion of a day;  
But the everlasting beauty,  
And the endless melody.

Heir of glory,  
That shall be for me and thee!

City of the pearl-bright portal,  
City of the jasper wall;  
City of the golden pavements  
Seat of endless festival.  
City of Jehovah Salem,  
City of eternity,  
To thy bridal-hall of gladness  
From this prison would I flee.

Heir of glory,  
That shall be for me and thee!

Ah! with such strange spells around me,—  
Fairest of what earth calls fair,—  
How I need thy fair image,  
To undo the syren snare,  
Lest the subtle serpent tempter  
Lure me with his radiant lie;  
As if sin were sin no longer,—  
Life were no more vanity.

Heir of glory,  
What is that to thee and me?

Yes, I need thee, heavenly city,  
My low spirit to upbear;  
Yes, I need thee, earth's enchantments  
So beguile me with their glare.  
Let me see thee,—then these fetters  
Break asunder,—I am free;  
Then this pomp no longer chains me,—  
Faith has won the victory.

Heir of glory,  
That shall be for thee and me!

Soon where earthly beauty blinds not,  
No excess of brilliance palls,  
Salem, city of the holy,  
We shall be within thy walls!  
There beside yon crystal river,  
There beneath life's wondrous tree,  
There with naught to cloud or sever,—  
Ever with the Lamb to be!

Heir of glory,  
That shall be for thee and me!  
*London Journal of Prophecy.*

#### The Voice of the Church on the Restitution.

From Rev. JOHN COX, Baptist minister of Woolwich Eng. author of "A Millenarian's answer of the Hope that is in him," London, 1832; "Thoughts on the Coming and kingdom," &c. 1839.

"That creation, now so degraded in consequence of sin, shall share this blessedness: and when the children of the resurrection are manifested, nature's groans shall cease, and her songs begin," *Millenarian's Answer, Lit. v. 2. p. 22.*

"The sons of God who now groan in themselves



with the creation, shall cease to groan when the corruptible puts on incorruption. They shall then begin their song, and enter into the joy of their Lord, and creation shall enter into their glorious liberty. This liberty shall extend to both animate and inanimate creation; for the curse shall be removed," *Thoughts &c.* p. 115—See *Lit.* v. 5.

From WILLIAM MILLER of Low Hampton N. Y. author of Lectures on "Evidence of the second coming of Christ about the year 1843," Troy N. Y. 1836, and Boston, Mass. 1840.

"Man was made to inherit the globe; and if the devil can prevent this part of God's purposes from being executed, then so much of the design of the Almighty would be frustrated. But he cannot do it; for Jesus Christ has engaged to redeem the earth from the curse, and fill the world with fruit of the holy seed: 'The meek shall inherit the earth.' And already He has given indications of his power to do what he has engaged to perform," *The Inheritance of the Saints*, p. 22.

From Rev. J. W. BROOKS, rector of St. Mary's Nottingham, Eng. author of "Abdiel's Essays" 1834; "Elements of Prophetic Interpretation," London 1836.

Besides teaching that God is all in all, "Another great and important matter has been gradually unfolding, parallel with the development of the apostasy of the creature; and that is the great plan of redemption through the Messiah, and of the ultimate restoration of man and of the world from all the disastrous effects of the curse. If the earth has been filled ever since the fall with violence, and deceit, and misery, arising from the influence of those unrighteous principles which the darkened mind of man has supposed to conduce to personal happiness; the word of prophecy has held out to the expectation of those, who have been brought to understand the cause of their misery, not only a way of obtaining the pardon of their sins, but the prospect of a time when the creature shall be redeemed from the bondage of corruption, and from the vanity to which through sin he is subjected."—*Elements*, &c. *Lit.* v. 3, p. 19.

Mr. Brooks related to a visitor in 1846, Dr. R. Hutchinson of Canada, how he was led to see that the earth renewed will be the abode of the redeemed. He was delivering a course of sermons on the Beatitudes, and came to that text, "Blessed are the meek; for they shall inherit the earth," which he explained as meaning that the meek do now inherit it, by having as much of it as is for their good, when his mind became impressed with the idea that he was not giving the true meaning of the passage—that the blessing is in the future. The impression had such an effect on him at the time that his hearers noticed it, and at the close of the service hastened to ask him if he was not unwell while preaching. He then began to examine the subject, and was led to the conclusion that the earth restored will be the possession of the meek, and that this blessedness will be introduced at the coming of Christ and the resurrection of the just.

From Rev. EDWARD BICKENSTETH, rector of Watton, Herts, Eng. author of "A Practical Guide to the Prophecies," London, 1839. This writer was in company with Rev. Mr. Brooks, on a missionary occasion, (as was related by Mr. Brooks to his visitor mentioned above,) and was giving expression in conversation to his expectations respecting the spiritual triumphs of the gospel; which he says was his view for a lengthened period, till compelled by scriptural evidence to abandon it as untenable, (*Guide*, *Lit.* v. 4, p. 208); when Mr. Brooks gave it as his conviction that this could not take place until the Second Advent. Mr. Bickersteth with his characteristic warmth, exclaimed, "And is Brooks among the prophets!" The conversation which followed, led Mr. Bickersteth to examine the question, and to embrace the Pre-millennial Advent, with its attendant doctrines. The following is an extract from his writings:

"The times of the Restitution of all things is hastening on: when not by the policy and wisdom of man, but by the effectual grace and loving kindness of God our Savior, they shall be restored to a state of sound health: when the dis-

jointed members shall be made whole, as the withered hand by our Lord, (Matt. 12: 13,) or the blind eyes which were restored by his goodness to perfect sight. (Mark 8: 25). And how the sacred writers glow with the bright anticipations of such a period, we may see in Isaiah 11: 35; 40; &c. May it fill our minds in the proportion in which it fills the divine records; and especially may we view it as the time when holiness and spirituality shall be every where triumphant on earth (Zech. 13: 19; 14: 20, 21; Isa. 52: 1; 60: 21; Joel 3: 17,) and as a stimulating motive to the most zealous and active discharge of all our present duties," *Practical Guide* &c. *Lit.* v. 4 p. 215.

From Hon. and Rev. GERARD T. NOEL author of "Prospects of the Christian Church" &c London 1828.

"The conviction has fastened strongly upon my mind, that the honor of our blessed Lord and Master is connected in a peculiar manner with the renovation of this earth. Here he endured shame, and here Satan reigned. But the crown belongs to Christ, and the kingdom shall be his. To this fact, surely, all the prophecies of the Old Testament direct our views; and every delineation of happiness which lies depicted on the pages of the New Testament, borrows its imagery, and derives all its locality from the earth on which we dwell." And "the closing pages of Revelation replace, indeed, our exiled feet in the same Paradise from which Adam had been driven forth, a wanderer and a criminal," *Brief Enquiry Lit.* v. 1. p. 96.

From Rev. HUGH MCNEILE, D. D. Minister of St. Jude's Liverpool, author of Sermons on the Second Advent, London 1835.

"This fallen world . . . Must it continue so for ever? Shall the vessel, so marred on the wheel, be never remade by the hand of the Potter? Harken to the glorious answer which the Holy Ghost has given to this question: the creation itself, also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. Yes, there shall be deliverance at the coming and the kingdom of the Lord Jesus Christ, whom the heavens must receive, until the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Then bondage shall be no more, but liberty; corruption shall be no more, but blessing," *Sermons on the Advent* p. 107.

From WM. CUNNINGHAM, Esq of Lainshaw, in Ayr, Scotland, author of "The fulness of Times," London 1839, who says he "was weaned from his early prejudices by slow and patient investigation," (Pref. p. 11)

"All this lower creation is said to be waiting for the manifestation of the sons of God; which, as we know from Col. 3: 4, shall be when Christ shall appear; and the reason why the creature thus waits is because it shall then be delivered from the bondage of corruption into the glorious liberty of the children of God. In exact harmony with these passages are the words of the Psalmist, quoted in the Epistle to the Hebrews, whereby we are informed that the end of the holding up the present heavens and earth is not their destruction, but their change. Nor do the words of Peter, when strictly analysed, lead to a different conclusion," *Pre Millennial Advent*, *Lit.* v. 2, Pref. p. 22.

From Rev. JAMES KELLEY, incumbent of Stillorgan, Dublin, Ireland, Author of Lectures on "Subjects connected with Prophecy," Edinburgh, 1843:—

"When this happy age sets in, the raving propensities of the animals will cease. The wolf also shall dwell with the lamb" &c. Isa. 11: 6—8. The blight and barrenness which now affect the soil of the earth, shall then be removed. Creation in its different departments shall then be delivered from the bondage of corruption into the glorious liberty of the children of God. Now how are these organic changes to be brought about? . . . True, indeed, the Church is called 'the light of the world,' but under this dispensation, she is only as the moon reflecting the absent sun. Her high destiny in this character, is yet

to be fulfilled, at the reappearing of Jesus, when she shall be caught up and visibly incorporated with him—the grand source of light. It is in her glorified condition, in the new Jerusalem, she will completely fill the sphere assigned to her, of being the light of the world, Rev. 21: 24. And then it will be, in conjunction with the earthly Zion, and her restored children finally blessed and established for ever in their land," *Lectures* &c. pp 187—9.

From Rev. T. R. BIRKS, fellow of Trinity College, Cambridge, Eng. author of "Prophetic Empires" &c. London, 1844.

"The scene of the martyrs' sufferings shall witness their exaltation. They who have been rejected as outcasts in a world of rebels shall be crowned with honor and dominion over a world redeemed from the fall. The glorious equity of God shall thus be no less conspicuous than the triumph of his grace; and men and angels shall join in that adoring song: 'Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, O thou King of saints.'" *The Priest upon his Throne*, p. 187.

From Rev. ALEXANDER DALLAS, Rector of Wonston, Hants, Eng.

"In order to restore the world exactly to what God made it, to what we find it in the second chapter of Genesis, and to make it what it shall be found millions of years hence,—inhabited by the children of Adam, good men, very good, as he made their father, and granted to man the sovereignty over his works,—it pleased them to pay an enormous price: He gave his own Son to save the world, and to restore all things on earth," *Ib.* p. 236.

From Rev. E. HOARE, of Christ's Church, Ramsgate, Eng.

"Throughout the world will there be found no rebel thoughts; for the 'new heavens and the new earth shall be filled with righteousness,'" *Ib.* p. 141.

From Rev. B. PHILPOT, Rector of Great Cressingham Eng.

"Nor to man alone, but to all this groaning creation there cometh a glorious deliverance. The apostle, using the same word in Heb. 2: 3, connects this salvation with Christ's complete victory over the Prince of this world, and the entire 'subjection of the world to come,' including the 'beasts of the field, the fowl of the air, and the fish of the sea,' beneath his righteous and peaceful dominion," *Ib.* p. 283.

From Rev. JOHN CUMMING, D. D. author of "Signs of the Times" London, 1844, and of several previous and subsequent volumes.

"The approaching Genesis will surpass in beauty and in glory the old. The church of Christ will lay aside her soiled garments, her ashen raiments and put on her bridal dress, her coronation robes . . . The sunrise of approaching day will soon strike the earth, and awaken its long silent hymns, and clothe creation's barest branches with amaranthine blossoms. Poor nature that has so long mourned like a stricken creature to its God from its solitary lair, shall cease her groans, and travail, and expectancy; for God will wipe away her tears, and on her fair, and beautiful, and holy brow, crowned and king-domed, other orbs in the sky, her handmaidens, will gaze in extacy, and thankfulness and praise." *Signs of the Times*.

From Rev. JAMES SCOTT, author of "A Compendious view of the Scriptural System of Prophecy," Edinburgh, 1844.

"No doubt the present heavens and earth must perish and be destroyed by fire, before the new heavens and earth can be seen; but as to the total destruction or annihilation, it is not in the Scriptural account of the burning up or change which shall take place at the day of judgment and perdition of ungodly men. Peter describes that judgment as a parallel to the destruction of the old world by water, and as the old world perished by water, so the present shall perish by fire; but as there was no annihilation in the second, but only the restitution of a new heaven and earth from the ruins of the old, a restitution or removal to a more perfect and happy state, according to the promises of God," *Outlines of Prophecy*, p. 275.

From Rev. EDWARD GILLSON, curate of Lyncombe, Bath, Eng. author of Lectures on "The Coming of the Lord," London, 1846.

"The curse which has so long devoured the earth,

will then be removed, and nature will come forth anew, from the work of the Redeemer, as originally from the hands of the Creator. The earth itself will never be burnt up to a cinder, and blotted out of the map of the universe; for then the Devil would have had a triumph. The language of Peter, is doubtless, very strong; but of his own explanation, he shows that nothing more is meant than a thorough renewal of the earth and its atmosphere," *Lectures*, p. 31.

From Rev. MOURANT BROCK, chaplain to the Bath Penitentiary, Eng. author of a "Treatise on the Lord's Coming a Great Practical Doctrine," London, 1845. We, according to his promise, look for a new heavens. These will be more beautiful than the present; and yet how fair are these! 'And a new earth;' this also will be more beautiful than the present, because for a higher grade of things; and yet how fair is it! And, to crown all, in these dwelleth righteousness. Physical and moral loveliness in sweet accord will here meet, and the result will be, what earth since the fall has never witnessed, Perfection." *The Priest upon the Throne*, p. 316.

From CHARLES SABINE, Esq., of Owesty, Shropshire, Eng. author of "The Second Advent introductory to the world's jubilee"—a letter to Rev. Dr. Raffles on the subject of his Jubilee Hymn, London, 1846.

"Then shall come the restitution of all things promised before the foundation of the world. For concomitant with and consequent upon the second coming of Christ shall be: The resurrection of the sleeping saints, the change of the living saints . . . the eradication of the curse from the earth, the deliverance of the creature from the bondage of corruption, the kingdom of Christ and his saints, the whole earth filled with his glory," *Letter to Dr. Raffles*, 1846.

From Rev. RIDLEY H. HERSCHELL, converted Hebrew, and pastor of a church of converted Jews in London, author of "The Mystery of the Gentile Dispensation, and the Work of the Messiah," London, 1848.

"It is a strange notion of the omnipotence of God to suppose that He made a world which he considered 'very good,' and that Satan so marred it that God needed to destroy it, and blast it out of his creation! Is this consistent either with the wisdom or the power of God? If he has seen fit to provide a remedy for the evil caused by Satan to one portion of His very good work—the spirit of man—why should it be thought a strange thing, that the remedy should also extend to the material portion of the work, which was, equally with the other, pronounced 'very good'—a thing right, proper, and suitable to exist," *Gentile Dispensation* p. 171.

From Rev. R. MACDONALD, of Blairgowrie, Scot. author of Lessons from the Past, London, 1848.

"Man's residence was prepared before he himself was created. His opening eyes at once beheld a world so richly furnished, as it was exquisitely finished. So shall it be in Paradise Restored," *Lessons* &c.

From Rt. Rev. JOHN H. HOPKINS, bishop of Vermont.

"I cannot but think that any man whose mind is ready to submit, with the humility of a child-like faith, to the only infallible teacher—the word of God—must yield, even at the sacrifice of his previous prejudices, to the vast amount of testimony which the scriptures furnish to that important doctrine, the personal advent and reign upon the regenerated earth of the glorious Redeemer," *Winthrop's Letters*, p. 6, 1849.

From Rev. STEPHEN H. TYNG D. D. of New York City.

"In the great view of the Saviour's personal reign on a regenerated earth, I rest with confidence and delight," *Hill's Inheritance* p. 271.

From Rev. NATHAN LORD, D. D. Pres. of Dartmouth college.

"The inheritance is equally specific; namely, the regenerated earth; 'For, in thy seed shall



the families of the earth be blessed.' Till that predicted time of restitution, when the Redeemer, King Creator, Returns, in bliss to reign' the earth is alien, wicked, abominable," *Introduction to Sermons of his Son*, 1850.

From ELEAZAR LORD, Esq. author of "Epoch of Creation" New York 1851. "The Messiah" 1853. &c.

"The course of things eventually to be realized on earth will be such as would have taken place from the beginning, had no apostasy occurred. The apostasy and curse on man and the earth will be overcome. The antagonism between the Mediator and the adversary will cease. The earth freed from the curse and from all enemies, renovated, restored to its original beauty, will be the perpetual scene of holiness and happiness"—*Messiah*, p. 324.

From Rev. GEORGE GILFILLAN, of Dundee, Scot. author of "Bards of the Bible," London, 1851.

"Few, few have striven to make earth heaven; but as few, unenlightened from on high, have ever long grasped or detained the brilliant possibility. It seems, at least, the last refinement of philosophical conjecture. And yet, in the Hebrew prophets, we find it closing every vista, irradiating every gloom, lying, like a bright western heaven, at the termination of every prophetic day; coloring the gorgeous page of Isaiah; gleaming through the willows where Jeremiah had hung his harp; glaring on the wild eye of Ezekiel, who turns from his wheels, 'so high that they were dreadful,' to show the waters of the sanctuary becoming an immeasurable and universal stream; mingling with the stern denunciations of Micah; tinged with golden edges the dreams of Daniel; and casting transient rays of transcendent beauty amid the obscure and troubled tragedy of the Apocalypse." *Bards*, p. 33.

"How beautiful, then, shall seem, renewed and glorified, this great globe, the world! The promises of ten thousand days of loveliness in the past, of innumerable mornings and evenings, or nights trembling all over with starry pulses of glory, shall be realized in the permanent aspect of earth and sky," *Ib.* p. 348.

From Rev. PATRICK FAIRBAIRN, of Salton Scot. author of *Typology of Scripture* 1852.

"What can the redemption of the inheritance be but the rescuing of this earth from the manifold ills which through the instrumentality of Satan have come to lodge in its bosom—purging its elements of all mischief and disorder—changing it from being the vale of tears and charnel-house of death, into a paradise of life and blessing—restoring to man, himself then redeemed and fitted for the honor, the scepter of a real dominion over all its fulness,—in a word, rendering it in character and design what it was on creation's morn, when the sons of God shouted for joy," *Typology*, p. 281.

From Rev. JAMES HAMILTON, D. D. author of "The Lamp and Lantern," London, 1853.

"Whilst the Apocalyptic curtain slowly rises—whilst through its fringe of fire, the New Jerusalem come down from heaven; and, gazing on the pearly, and peaceful streets, and bowers of sanctity, our planet can scarce believe that she is gazing on herself—that this old mother earth grown young again,—that this vision of holiness and bliss is nothing more than Paradise restored—that new but ancient earth, in which dwelleth righteousness," *Lamp &c.* p. 55.

From Rev. J. A. SEISS, author of "The Last Times," Baltimore, 1856.

"As there is redemption for man, so is there redemption for his smitten and dilapidated dwelling place. . . . With the deep depths of the distress which has been struck into all the pulsations of sublunary nature by reason of man's iniquities, the Scriptures do furnish the sublime hope that it shall all be again extracted. There is a time of restitution coming. There is a day of deliverance at hand. That universal wail, which has been going up for the past six thousand years, shall yet be hushed and blest amid strains of alleluia that shall never end."

From Rev. J. OSWALD, author of "The Kingdom that shall not be destroyed," Philadelphia, 1856.

"Why should not this earth, renovated, be the seat of the everlasting kingdom spoken of in this prophecy? Why should not earth, 'in the regener-

ation,' be the place of our future heaven. . . . Let us beware of contemning, or esteeming as insignificant, that which God has magnified. Little as our earth is—let me quote from another, 'our earth already stands alone in the universe, and will stand forth in the annals of eternity illustrious for its fact without a parallel. It is the world on which the mystery of redemption was transacted. It is the world into which Christ came,' assumed our nature, taught us the way of life, died for our sins, arose again for our justification, and to which he will come again, to judge the quick and the dead," *The Kingdom, &c.* p. 211-213.

### Great Fire in Charleston, S. C.

Fortress Monroe, Dec. 16. Capt. Millward went to Craney Island to-day with a flag of truce, and was met by Lieut. Smith off the island. No passengers came down from Norfolk.

Norfolk and Richmond papers give full particulars of the extensive conflagration in Charleston. The fire broke out at about 9 o'clock in the evening of the 11th, in Russell & Old's sash and blind factory at the foot of Hazel street, extending to the machine shop of Cameron & Co. Before midnight the fire had assumed an appalling magnitude, and Meeting street, from Market to Queen, was one mass of flames. As tenement after tenement was enveloped in flames, the panic became awful, and thousands of families evacuated their houses and filled the streets.

The buildings in the lower part of the city where the fire broke out were principally wood and extremely inflammable, which accounts for the remarkably rapid progress of the fire. At midnight the Circular Church and Institute were burning, and the proximity of the flames to the Charleston Hotel and Mills House, caused them to be vacated by their inmates.

At 1 o'clock the fire tended more southward, toward the corner of Archdale and Queen streets, to the rear of the Charleston Hotel and to the end of Hyne street. Crossing market street the fire spread down East Bay to Cumberland street, and across to the Mills House, including in the destruction the Circular Church, Institute Hall and Charleston Hotel, and all the buildings on King street, from Clifford nearly to Broadway, were destroyed before 3 o'clock.

Gen. Ripley, who superintended the troops who arrived on the scene about this time, ordered several buildings to be blown up. After some delay the order was executed, but not before the theatre, Lloyd's coach factory, opposite the express office, and all the houses from this point to Queen street caught fire and were destroyed.

At about 4 o'clock the wind changed the direction of the flames toward Broad street. Soon after St. Andrews Hall took fire, and subsequently the Cathedral, the spire falling soon after 5 o'clock.

The fire made a clean sweep through the city, making its track from East Bay to King street.

The Charleston Courier of the 13th gives a list of between two and three hundred sufferers, and says the loss is estimated at from \$5,000,000 to \$7,000,000.

Mr. Russell, at whose factory the fire originated, thinks it must have been an incendiary, or by the negligence of negroes employed there.

A dispatch from Charleston dated the 13th, says that the Mills House, although threatened and several times on fire, eventually escaped and is only slightly damaged.

A message was sent to Congress on Friday by Jeff. Davis in relation to the conflagration at Charleston, recommending an appropriation in aid of the sufferers. A resolution was accordingly unanimously adopted by Congress appropriating \$250,000 as an advance on account of the claims of South Carolina upon the Confederate States.

The latest particulars in regard to the fire at Charleston are as follows: Five churches were destroyed, viz: the Roman Catholic Cathedral, St. Peter's, Episcopal Church, the Cumberland street Church and the Circular Church.

The Charleston Mercury says 576 buildings were destroyed by the fire.

A MONARCH OF THE FOREST. The London Builder describes an oak tree growing near the village of Erwood, Herefordshire, lately bought for £20, nearly \$100, and felled for timber—consisting of an enor-

mous trunk and three monstrous branches, each having smaller branches as large as an ordinary tree. The trunk when standing measured near the ground 50 feet 9 inches in circumference. It is perfectly sound in every part, and the quality is first rate. It is equal to from 10 to 12 of the largest oaks found now-a-days.



### ADVENT HERALD.

BOSTON, DECEMBER 28, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

#### To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which will be needed by January first to pay for a bill of paper then due.

Brethren and Sisters, shall this expectation be realized?

#### Objections Noticed.

Dear Bro. Bliss:—These objections and views I find in an article in the *Bibliotheca Sacra* for April from the pen of Dr. Owen, of New York.

What view do you take of the remarkable prediction recorded in Zech. 14. Is it to be interpreted as literal? as referring to the Messianic reign on earth? For I find certain objections urged by able minds against such an interpretation; as for example, that the battle between Jehovah and his enemies and its concomitants cannot be in any sense literal, because; 1st. Palestine would not suffice for the resting place of the numbers at the feast of tabernacles or booths; and 2d, impossible for the whole human family, to make a yearly pilgrimage to Jerusalem for various reasons; and 3d, a representative gathering of the families of the earth is equally inadmissible because there are no intimations in the text of such an arrangement; 4th, that it is counter to our Lord's declaration to the woman of Samaria, that in the Messianic times worship was not to be confined to Mt. Gerizim or Jerusalem; and 5th, that our Lord avowed to Peter that his kingdom is not of this world; that it was spiritual and not temporal, heavenly and not earthly; and 6th, that so far as it relates to the personal advent of Christ to reign at Jerusalem, it is contrary to the analogy of faith, since the scriptures only refer to one coming at the judgment day as in 2 Thes. 1:7, 8; and 7th, that the "restitution of all things," referred to in (Acts 3:21.) is at the closing up of the Millennium, when Death and Hades shall have been cast

into the lake of fire, and when Christ has reigned until he has put all enemies under his feet, and he shall have delivered up the kingdom to God, even the Father (1 Cor. 15:24, 25).

Again, with reference to Rev. 20:4, how can the martyr-reign there referred to be on the earth, where it is said the subjects of the first resurrection, "live and reign with Christ," not he with them? Does not John inform us that his (Christ's), abode is in heaven all this time? What intimation is given that he has descended to dwell again in visible form on earth?

Once more. Does Rev. 19:11-21 refer to a literal battle on earth? If so, how about affixing a literal interpretation to the "sword" which proceeds from the mouth of Him upon the white horse, or to the "iron rod," or to the "wine press"? Is there any connection between what is referred to in Rev. 19:11-21 and the battle of Zech. 14?

Finally, Does the thousand years of the martyrs' reign—(Rev. 20:4) synchronize with the thousand years in which Satan is bound and shut up? Does not the latter plainly precede the former? If the  $\chi\lambda\iota\alpha\ \sigma\tau\eta$  of v. 4 is identical with the  $\chi\lambda\iota\alpha\ \sigma\tau\eta$  in v. 2, why the absence of the article in v. 4? Does not, consequently, the grammatical construction compel us to regard the two events not synchronical?

If, Mr. Editor, you will bestow on these hastily sketched queries, so much attention as you may think they demand, you will confer a favor on at least one of your readers.

Marlboro', Nov. 27, 1861.

To answer the above points seriatim we reply

1. We interpret the 14th of Zechariah literally; which term we use in contrast with mystical, and not with tropical or symbolic language. The prophecy of this chapter is verbal, and not symbolic. It is, however, very difficult to find language anywhere without more or less words used tropically, for the purpose of giving emphasis, beauty, or clearness to the expression. Verses 1 and 2 of this chapter we apply to the siege of Jerusalem by the Romans; vs. 3-5, to the epoch of Christ's coming; vs. 6-11, to the reign following Christ's advent; vs. 12-15, recapitulates the scenes attending the cutting off of the nations at the beginning of the millennium; v. 16 refers to those left of that destruction, embracing only the pious; vs. 1 to 19, refer to the conditions on which any will survive the coming day; the remaining verses refer again to the final and uninterrupted reign of holiness that will follow.

The objections stated are not valued for the following reasons.

1. As all the human race, ever born, allowing 3 sq. ft. to each person, could stand together within the state of Mass. there must be room in Palestine for all the pious.

2. Those left of the burning day will be immortal and glorified; and man may pronounce nothing "impossible," which God has affirmed of them.

3d. This objection is involved in the other.

4th. What our Saviour said to the Samaritan woman had reference to the gospel dispensation; but a periodical worship at Jerusalem would not interfere with a pure worship over all the earth.

5. Our Lord's kingdom is "not of this world," but is of "the world to come,"—the "new earth" for which we look, notwithstanding the melting of the present. The word, "*aion*," there rendered world, is not significant of the "earth," but of a period, age, or dispensation on the earth, in which the children of this world marry and are given in marriage, whilst those accounted worthy to obtain that world, are the children of the resurrection—See Luke 20th.

6. The Scriptures do speak of only one future advent of Christ; and that is in harmony with the analogy of faith; since, it ushers in the judgment day, 2 Th. 1:7, 8; 2 Tim. 4:1; the first resurrection, 1 Cor. 15:23, 1 Thess. 4:16, &c. And

7. The restitution is at Christ's coming and not 1000 years after, as all the Scriptures teach.

"Again." It being proved by 1 Cor. 15:23, that the first resurrection is at Christ's coming, the reigning of its subjects with Him, must be on the earth, where in Rev. 5:10, it is said they will reign. We know nothing in Rev. to indicate that Christ is in heaven during the millennium. His coming is intimated in the 19th chapter, but he himself informs us, Matt. 24:30, that his coming is to be immediately after the days of tribulation, and not 1000 years after.

"Once more" Rev. 19:11-21 is a symbolic representation,—as is all that is shown in vision as recorded in the 20th. Thus the "sword" out of his mouth must symbolize His word, which is "sharper than any two edged sword," Heb. 4:12. We suppose the battle in Rev. 19, and Zech. 14 to be the same. And we think the 1000 years reign is synchronical with the 1000 years in which Satan is bound. This is proved by v. 5, where the resurrection of the rest of the dead is placed at the end of the thousand years; which would be *equivocal*, if there were more than one 1000 years periods in what



preceded. When it says Satan was bound a 1000 years, and the saints reigned a 1000 years, we see nothing in the expression incompatible with their synchronism. Were they not, it should read, another 1000 years. As it does not read so, it remains for those who claim they are not identical, to show something distinctive between them.

In the above we have been brief because there are too many questions involved to devote much time to each.

Should our correspondent wish us to go more into detail, we can re-publish our full exposition of the 14th of Zech. or of the 19th of Rev., which he may not have seen. He will please inform us, if such is his wish.

#### War News.

WASHINGTON, Dec. 20. This morning, at 6 o'clock a portion of Gen. McCall's division proceeded in the direction of Drainesville on a foraging expedition, and for the purpose of making a reconnaissance in that locality. Drainesville is about midway between Gen. McCall's headquarters and Leesburg. On arriving in that vicinity they encountered the enemy, who had four regiments of infantry—South Carolinians, Alabamians and Kentuckians, with a battery of six pieces and a regiment of cavalry, under command of Gen. Stuart.

The only troops on our side that engaged in the affair were Gen. Ord's brigade, the 1st Rifles, and Eaton's battery of four guns. At 4 o'clock, after the action, Gen. McCall sent two officers to count the rebels killed and wounded, when it was ascertained that they left on the field 57 killed and 22 wounded. Three of the latter died on being removed, making their loss 60 killed and 19 wounded—a total of 79 killed and wounded, and they, no doubt, carried off many more.

They also left nine horses killed or disabled. They were completely routed, and fled precipitately after a fight of an hour and a half, leaving two caissons, a quantity of small arms, blankets, greatcoats, &c., more than our troops could bring away. Our men also brought in some prisoners beside the wounded.

Our loss, as near as can be ascertained at present, is about 10 killed and 15 wounded.

The expedition returned to their camp at Langley's at 9 o'clock to-night.

Sedalia, Mo. Dec. 20. Col. Palmer's brigade arrived here last night, and General Pope is expected to-day.

All information from the west and north is to the effect that no efforts have been spared to send General Price an ample supply of clothing for the winter. All, or nearly all, of this has fallen or will into our hands. Nearly 200 heavy wagons are already in our possession, together with a large quantity of ammunition and arms. A thousand horses, tents, and camp equipage, and between 1800 and 2000 recruits have been taken prisoners.

Major Hubbard of the 1st Missouri cavalry has captured over sixty rebel recruits within the past few days, and killed several others. He has also taken a considerable number of tents, several wagons, a quantity of baggage and arms, and burned a mill which had been supplying the rebels for sometime past.

Altogether the rebellion has received a terrible shock in this section of the country within the past week.

It is thought by many that Gen. Price will cross the Osage to assist his Generals Stein and Slack, who are now in the river counties with 4000 or 5000 men to escort recruits and supplies to their main camp at Osceola. If he does, he will be compelled to stand a general engagement, in which event there is no question whatever but he will be badly defeated and his army scattered.

Early yesterday morning our scouts brought in information that the large rebel train and reinforcements, which we had marched south to intercept, had divided, and the larger portion was marching south towards Waverly, intending to camp at night near Milford. General Pope brought the main body of his army in position a few miles south of Waverly and sent a scouting party, under Colonel Jeff. C. Davis, a few miles south of Warrenburg and Knobnoster, to come on the left rear of the enemy, at the same time ordering Merrill's cavalry to march from Warrenburg and come from the right. Colonel Davis pushed rapidly forward and came up with the enemy in the afternoon, drove in his pickets, carried a strong defended bridge by assault, and drove the enemy into a timber, who finding himself surrounded surrendered.

Thirteen hundred men, including two colonels, one lieutenant colonel, one Major and seventeen captains, sixty wagons, heavily laden with supplies and clothing, and a large number of horses and mules, fell into our hands. The loss was two killed and fourteen wounded. That of the enemy is considerably greater.

This was the best planned and executed action of the war, and reflected great credit on the General Commanding, and the officers and men who so faithfully and promptly carried out his plans.

Williamsport, Md. Dec. 20. Last evening a party of the Connecticut 5th regiment and Lieut. Rickett's Battery were sent over in a skiff and burnt the stone Mill, at Dam No 5, which had been occupied by the rebels as a stronghold. They captured some arms and tools for breaking up the dam, blankets, &c.

Two deserters from Jackson's forces arrived yesterday, giving some important information. Jackson, it is said, had been promoted to the command of the whole valley of Virginia. He has five regiments on the neck opposite here with fifteen guns.

All is quiet this morning. Col. Leonard arrested a man yesterday under suspicious circumstances. He is supposed to be a spy.

Leavenworth, Kansas, Dec. 20. The Conservative of this city has advices from Mound City of the 15th stating that a portion of the 3d regiment, under command of Major Williams, made a dash into Missouri on the 17th and burnt the villages of Paperville and Butler, the latter the county seat of Bates county, and returned with a large number of refugees, quantities of stock, &c.

They had two men killed at Butler. These towns have for a long time been the resort of a guerilla band of rebels.

Two company of the 4th Cavalry, regulars, arrived at Fort Leavenworth on the 18th, in twenty-two days from Fort Wise.

DEATH OF SISTER WATSON.—During the session of the Conference at North Springfield, Vermont, we made our home under the hospitable roof of Bro. Sylvester Burke, whose daughter, Mrs. Watson, was confined to her bed with illness. We saw her once, and felt that her case was very critical, but her friends were full of hope. An obituary notice in another column, will, however, tell the sad story which we then feared. The family has our Christian sympathy.

CLOSE OF THE VOLUME.—The present No. completes the 22d volume of the Advent Herald. Next week we commence vol. 23d. We hope for an increased patronage, and a united effort to sustain the oldest, if not the most consistent adherent to the original position adopted by American Adventists.

LATEST NEWS.—The latest news from England mentions the death of Prince Albert, the husband of Queen Victoria, of Gastric fever.

As we go to press, it is rumored that Mason and Slidell are to be given up by our government; but the rumor needs confirmation.

#### A New Tract.

"THE RESTITUTION: or This Earth, recovered from all the disabilities of the fall, to be the Inheritance of the Meek—"the Purchased Possession" promised to "the Children of the Resurrection." Price 4 cents single, 3 cents by the dozen, or \$2.50 per 100, by mail pre-paid. If sent by express at the expense of the purchaser, it will be but \$2 per 100. For sale at this office.

#### Prospectus of The Advent Herald For 1862.

The Advent Herald, published by the "American Millennial Association," 46 1-2 Kneeland st. Boston Mass. begins its 23d volume with the first week of January next.—Terms, are \$2 per year in advance.

As the oldest periodical in either continent, devoted to the study of prophecy, and as one that has never departed from the cardinal doctrines generally denominated "evangelical," it is believed this sheet is worthy of the support of all students of prophecy. And it needs for its support a wider circulation than it now receives.

While it is firm and decided in its opinions, it is designed to hold these in all candor, and to present them with all courtesy towards those differing; and it is not closed against a free and christian interchange of sentiments, whenever opposing views are candidly and clearly presented. Discussion is not disputation, and argument is not controversy; and while the former of these is admitted, the latter is not solicited. With the first number of the next volume, it is proposed to commence an Exposition of the 8th chapter of Daniel's Prophecy,—the previous chapters having already passed under review in these columns. It is believed the remaining chapters of Daniel will equal in interest those which have preceded.

The following are the more important truths for the support of which this paper is issued. Will not the friends interested in the defense of these sentiments, call the attention of their friends and neighbors to them, and send us each, one or more new readers?

#### IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto

fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.—That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell. And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

2d. That there are but two advents or appearances of the Saviour to this earth. That both are personal and visible. That the first took place in the days of Herod, when He was conceived of the Holy Ghost, born of the Virgin Mary, went about doing good, suffered on the cross, the just for the unjust, died, was buried, arose again the third day, the first fruits of them that slept, and ascended into heaven, which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. That the second coming or appearing will take place when he shall descend from heaven, at the sounding of the last trumpet, to give his people rest, being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. And that he will judge the quick and the dead at his appearing and kingdom.

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfillment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come, before the Master of the house shall rise up and shut to the door.

4th. That the condition of salvation is repentance towards God, and faith in our Lord Jesus Christ. And that those who have repentance and faith will live soberly, and righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

5th. That there will be a resurrection of the bodies of all the dead, both of the just and the unjust. That those who are Christ's will be raised at his coming. That the rest of the dead will not live again until after a thousand years.—And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump.

6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. And that the various portions of Scripture which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus.

7th. That the promise, that Abraham should be the heir of the world, was not to him, or to his seed, through the law, but through the righteousness of faith. That they are not all Israel which are of Israel. That there is no difference, under the Gospel dispensation, between Jew and Gentile.—That the middle wall of partition that was between them is broken down, no more to be rebuilt.—That God will render to every man according to his deeds. That if we are Christ's then are we Abraham's seed, and heirs according to the promise.—And that the only restoration of Israel, yet future, is in the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles who have been grafted in with them into the same olive tree; and shall cause them to come up out of their graves, and bring them with the living, who are changed, into the land of Israel.

8th. That there is no promise of this world's conversion. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. That the Man of Sin will only be destroyed by the brightness of Christ's coming. And that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end, calling upon them to repent, in view of the fact that the kingdom of heaven is at hand; that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

And 10. That the departed saints do not enter their inheritance, or receive their crowns, at death. That they without us cannot be made perfect.—That their inheritance, uncorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time.—That there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing. That they will only be satisfied when they awake in Christ's likeness. And that when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then they will be equal to the angels, being the children of God and of the resurrection.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

L. Hooper. Have chd. to W. H. It is paid to 1095.

G. T. Stacy. Sent you 50 Restitution by Ex. the 18th

J. Pearce, \$5. R. P. of H. ordered his paper stopped at end of year. We still send to R. D. of K. who is Cr. to the present number. L. D. C. of Duffin's Creek or some one for him, sent a dollar for his Herald on the 28 of November, which paid to No. 1098; but nothing was said of a change of address. If you think he does not get it, will you please write him? We have Cr. M. Shawan \$2, to 1127, yourself the same, and have sent the balance in tracts on the 21st Inst. The other matter you refer to stands the same as last year, and probably will for some time to come. You, however, may order what you please on the strength of it.

Since writing the above, the paper sent to L. D. C. has been sent back to this office, with "Scarborough" written on it.—but whether that means to send it to "S" or that it is sent back from there, we do not know. We shall now stop sending till we hear.

S. Swingle, \$1. Send tracts with this Herald.

H. B. Eaton \$1.25. Sent Discourses the 24th to "Rockport Maine"—the same as the other.

H. Harriman, \$1. There is no income from the chapel this year or last, and so we Cr. you this dollar on Herald to No. 1075.

S. Burke. The 12 papers will be 36 cts.

### A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

### ACKNOWLEDGMENTS TO TUESDAY, DEC. 24, 1861.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Wanted by January 1.

Amount of previous payments .....	75.95
M. F. Whittier, Newburyport, Mass .....	1.00
Anna Pollard, Templeton, " .....	1.00
Mrs. H. Walker, Orleans, " .....	1.00
Mrs. Mary Everett, Pawtucket, R. I. ....	1.00
Lloyd N. Watkins, Toronto, C.W. ....	1.00
"A Donation" .....	.50
Samuel Swingle, Hamilton, Pa. ....	2.00
Mrs. Mary G. Stone, Shrewsbury, Mass. ....	1.00
Mrs. Mary Hopkins, E. Brookfield, Vt. ....	1.00

Total received since Nov. 1. .... \$84.55

### Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" .....	\$10.00
By the same, 2d payment .....	10.00
" " " 3d " .....	10.00
May the Lord raise up for the A. M. A. many such "friends."	

### ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. ....	5.00
Stephen Sherwin, Grafton, Vt. ....	1.00
Martin L. Jackson, Milesburg, Pa. ....	2.00

### RECEIPTS.

UP TO TUESDAY, DEC. 24.

L F Billings 1101, W L Hopkins 1101, M S Wicker 1101, Ann Beeny 1075, Mrs M B Stevenson 1101, S Norcross 1101 and stamps for tracts—we send you two of the Nos. you wish, but are out of No. 996; N Champlin 1101, E L Curtis 1101, Seth Cogswell 1080, Joshua Roberts 1075, S S Tobias 1088, J B Adams 1075, Wm Watson 1067, J Redway 1101, P Bediker 1101, B Salls 1075, from last July to Decem. 28th, Enoch Aller 1084, Mrs D S Green 1101, Wm B Weeks 1101, Mrs J Aldrich 1108, A Pickering 1101, A Bean 1088, John S Horne 1101, Mrs Lucia Parker 1101—each \$1.

H L Rich 1127, Elisha Rich 1127, R W Laird 1127, Sally Payne 1127, Anna Pollard 1127, Mrs Sarah L Mann 1127, Mrs Mary Everett 1127, Jos Wheelock 1101, Joel G Rice 1101, R Winter 1101, A Severance 1101, J B Larabee 1127, Alvah Tenney 1088, L Kimball 1101, M Hopkins 1127, Cephas A Lockwood 1127, H H Gross 1075, M P Pattee 1127—each \$2.

L Buell 1152, Mrs L Catlin 1101, changed from West Troy; F S Sage 1127, Wm B Schermerhorn 1174, Wm L Hall 1101, C Parmalee 1153, Dennis F Witherbee 1075—each \$3.

L N W and Wm Watkins, each to No 1166, and Restitution, R Watson 1127—each \$4.

Z W Camfield 1107, \$2.10.



## CORRESPONDENCE.

From Bro. J. Reynolds.

Bro. Bliss:—The views which have been only summarily noticed, concerning the beast and woman in Rev., are in perfect harmony with every word in the Bible; chs. 13 and 17 is a compendious view of so much of the four Gentile kingdoms as were connected with the Lord's kingdom; to which the Lord's kingdom was subject,—and it will be until the Lord shall come to destroy them; if the words whoredom and blasphemy are known as we believe them to be, it is an unquestionable fact that the beast in ch. 17 was the heathen power in the Lord's land at Jerusalem, in the first part, or the beast that had been in John's time. On this view we covet investigation, and can appeal to all the prophets, who confirm it in the plainest manner possible.

But it will be said, Oh how can this be so? The Lord's people are tributary from the time of Nebuchadnezzar until their destruction, and how can it be that the church or priestly power rules the Gentile power to which they are subject? I answer, just the same as the beast can be, and not be, at the same time; and this was the truth when John wrote. The Roman nation was then in its glory; yet so much of that beast, as had been united with the Lord's people in his land, was not. This view may appear repulsive, and to some quite trifling, but I hope my good brethren will be willing to look at it a second time, before they denounce it; for those who believe God's word should be slow to condemn what they have not carefully examined.

Let me again say, that just so true as the beast and woman in Rev. 17 represent an apostate church united with a Gentile king, just so true it is that so much, as had been when John wrote, was the Jewish church and Gentile kings,—and so much of the Roman power as ceased with the destruction of Jerusalem was the beast that was not. This single truth simplifies nearly one-half of Revelation and makes a perfect harmony with Daniel's beasts, from the time of the connection of each one with the Lord's people. John saw the same as Daniel; for the same beasts are mentioned, and only a part of each is given to form one; which should include all which was connected with the church Jewish and Christian.

There is also one more fact which should be seen before we condemn this view; which is, that Daniel does not notice the four Gentile beasts before they become connected with the Lord's people, and are agreeing with the image, representing the four kingdoms. This view, then, will be found to be in perfect harmony with Daniel, in every particular; for we can find just the number of kings, or dominant powers before John's time, which were five, and the two natural divisions of the Roman power successively before the power is changed and the blasphemous is dominant, making seven kings, or dominant powers; which are simply heathen. But the eighth king, or dominant power, is blasphemous, and is of the seven blasphemous heads; and as there could only have been five of these heads before, answering to the five kings, and were a part of each of them, it follows that there must be two heads to the beast from the pit,—the eighth king being the sixth head, and the thirty years' time, or the first part of the 1290 days,—the seventh being the 1260 days.

Thus we have seven blasphemous heads; five tributary to the five kings which had fallen, and two dominant which belong to the beast from the pit.

There will be then, according to Daniel, 45 years more after the 7th head, and this period makes just ten successive periods from Nebuchadnezzar unto the kingdom of God. Or from the mouth of the beast in ch. 13, until Satan is bound. What a glorious thought, and is it true, and may we even now daily expect the coming of Christ to set up his kingdom, and to bruise Satan under our feet? O blessed hope! may our God preserve us all to that blessed day. But why is it that so few care to know any thing about the redemption of a lost world—so few even of the professed church? O the blinding influence of sin! If perilous times have not come, we are greatly mistaken. The work of Bro. Miller and his friends, was according to the providence of God, as much as the work of the apostles of Christ; his mistake was concerning the time of the restoration of all things spoken by the prophets; and if this was wrong to act up to our best light, then the apostles were wrong also; but as we know that the Lord did see fit, in order to accomplish his will, to allow them to be mistaken on the time, while he was daily with them, just so he permitted us to err in the same manner for the same purpose; and it appears quite as plain that the Scriptures could not have been fulfilled without a mistake in Bro. Miller's work, just the same as in the work of the ap-

ostles, the direct providence of God is equally plain in one case as in the other.

Yours sincerely,

JOHN REYNOLDS.

Marblehead, Mass.

The Scriptures would not have been fulfilled had not the Jews crucified our Lord. Ed.

From Bro L. Robbins.

What is the duty of Christians in the present emergency? Shall we war and fight, or shall we submit and trust?

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight; but now my kingdom is not from hence."—John 18:36. This then is the reason his servants did not fight, viz. because they were not of the kingdoms of this world, but the subjects of the kingdom of their blessed Lord. Is not this a sufficient reason why all that belong to his kingdom should not fight? If our citizenship were here, then would we fight; but if our citizenship be in heaven, and we pilgrims and strangers on the earth, then are the weapons of our warfare not carnal, but mighty through God to the pulling down of strong holds. 2 Cor. 10:4. The true children of God have a title to this earth, soon to possess it with their blessed Lord. "For the meek shall inherit the earth."—Until then our King has given us laws and regulations which are good and perfect that a man may be "thoroughly furnished unto every good work."—But the mass have revolted from his government and set up for themselves, and then require of those who remain loyal to their King to support their laws, &c. But the children of God are free. Matt. 17:26. Lest we should offend them, we will pay tribute to Caesar and be subject to their laws, when they do not conflict with the laws of our King. To take the lives of our fellowmen because commanded by human authority, when the law of our King is that we should love our neighbor as ourselves, love our enemies, pray for all men everywhere, resist not evil, whosoever shall smite thee on the right cheek, turn to him the other also, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you—in view of these scriptures and many more that might be added, an we rise up and take the sword and slay our fellowmen? Will we incur the displeasure of our Lord for this world? Has he not told us if we love the world the love of the Father is not in us? God declares in the second Psalm and in Dan. 2:35-45, that he will destroy the kingdoms of this world that they shall become like the chaff of the summer threshing floors and blown away and like a potter's vessel broken to pieces. If so, will not those who are found fighting or striving to build up these kingdoms be found fighting against God? How is it with us who are professing to look for the destruction of these kingdoms soon or at any moment? Do we belong to the kingdoms of this world, or do we truly belong to the kingdom of our blessed Lord? Are we dwellers here or are we pilgrims and strangers on the earth looking for the coming of our King? Have we got the mark of the beast upon us, or do we stand clear from the beast and his image? While the mighty men in almost every nation are waking up and beating their ploughshares into swords, shall we catch the war spirit and gird on Saul's armor, or shall we watch and pray always that we may be accounted worthy to escape all these things which are coming to pass on the earth and stand before the Son of man?

Does not the following dialogue nearly indicate the present position of the professing church?

Church. Lord, our beloved country is in great peril, and we have fasted and prayed before thee.

Christ. The days will come when the Bridegroom shall be taken from then, and then shall they fast. But put up again thy sword in its place, for all that take the sword shall perish with the sword.

Church. But, Lord, our beloved country is invaded and "the Romans will take away both our place and nation."

Christ. "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? . . . But how then shall the Scriptures be fulfilled that thus it must be?"

Church. But Lord we fear thou wilt not protect and defend unless we take up arms in defence of our country.

Christ. "Fear not; stand still and see the salvation of the Lord. . . . The Lord shall fight for you, and ye shall hold your peace."

Church. But, Lord, we dare not trust in thy promise in such a time as this without the use of means.

Christ. "O ye of little faith. . . . If ye love me keep my commandments."

Church. Lord, we love thee; but we love our Constitution, and must defend it. Although it

sanctions slavery, yet the laws of our land must be enforced.

Christ. Have I not told you in the 25th of Jeremiah that all the kingdoms of the world shall drink of the cup, and that there shall be signs in the sun and moon and stars, and distress of nations with perplexity. Also when ye see these things come to pass, know that it is nigh, even at the door.

Church. We know there have some strange things come to pass; but that is Millerism; and some of the Millerites are taking up arms to support the kingdoms of this world. Others encourage it, which shows that they do not believe that these kingdoms are about to be destroyed.

Christ. "When the Son of man cometh shall he find faith on the earth? . . . Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares."

Truly yours,

L. ROBBINS.

Montgomery Centre, Vt.

### To My Husband.

Go my husband, preach the gospel,  
Sound the trumpet loud and long;  
Tarry not, but rescue sinners  
From the tempter's power so strong.  
Tell them Jesus died to save them,  
Bid them join the blood-washed throng.

Tell them of a blessed kingdom,  
Where the saints for aye will reign,  
Where there'll be no tear, or sorrow,  
And no suffering night of pain.  
Tell them that the blessed Saviour  
Will return to earth again.

Tell them if they love the Saviour,  
Who so freely bled and died,  
They will share in all his glory,  
When he comes to claim his bride.  
Bid them love their Lord and Master,  
And ne'er forsake the Crucified.

Tell them if they do not love Him,  
If they slight the Son of God,  
He will slight them at his coming,  
Rule them with an iron rod;  
In his anger frown upon them,  
The once suffering Son of God.

Go then, husband, nothing fearing,  
Boldly declare God's holy word,  
Though it bring reproach upon thee,  
Faithful wield the two-edged sword;  
God will surely be thy refuge,  
And thy fervent prayers be heard.

Shun ye not then to declare  
All the counsel of the Lord,  
Though the worldling may deride you,  
And trample on his holy word;  
For if faithful thou shalt triumph  
When they fall beneath his sword.

Struggle on through every danger,  
Brave ye well the wind and tide,  
Look not on the waves beneath thee,  
Thou hast Jesus by thy side,  
Ever keep thine eye upon him,  
And safely o'er the billows ride.

Though thou mayest feel sad and lonely,  
While removed from those you love,  
And the world looks dark and dreary,  
Look for comfort from above,  
Hark! thy guardian angel whispers,  
Thou art tried thy love to prove.

Lay not down thy holy armor,  
Seek ye not in earth for rest,  
For the warfare is not ended  
Till the weary saints are blest;  
Then you'll change earth's fearful conflict  
For a pillow on his breast.

NELLIE.

### OBITUARY.

Bro. Bliss:—Mrs. AMELIA M. WATSON, daughter of Bro. Sylvester Burke, of this place, fell asleep in Jesus (as we hope and trust) on the morning of this Dec. 3d, aged 20 years last May.

You will remember she was sick when you was here at the conference. She gradually failed from that time until her death.

During her sickness, until within two weeks of her death, she manifested great desires to get well. By her request her friends sent to New York for an eminent physician. He at once told her he could do nothing for her—that she must die. But still her courage was good; she said God had promised to hear prayer, and for a few days she cherished the expectation that she should get well. But finally the last hope was abandoned and she desired to see her young friends, as they and all others except the family had been excluded from her room. They were sent for. Eternity alone will reveal the results of her faithfulness. Hardly one could leave her until she had attained a pledge from them to meet her in heaven. In conversation with her father she repeatedly told him if God would spare her life that life should be devoted to his service. Brother and sisters, father and mother and husband, were entreated and gave pledges to meet her in the kingdom.

She said, one day, "O, if you could all go with me, it would not be so hard to die." Her father

told her One would go with her who would be better than a father or mother.

Her last days were marked by a resignation and cheerfulness that the love of the Saviour alone can give. Her infant son seemed to be the most difficult for her to give up. She seemed to fear to leave him in a world of sin and trial; but she knew he was left with those that would love him for her sake. She has left a large circle of sincere mourners; but many of them sorrow not as those that have no hope, but expect ere long the coming of Him that declared at the grave of a Lazarus, "I am the resurrection and the life."

Where no tear shall ever fall,  
Nor heart be sad;  
Where the glory is for all,  
And all are glad.

The writer of this notice gave a discourse at the funeral to a large and very solemn congregation, from words found in John's gospel, 11:25, 26: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Your brother in Christ,

H. BUNDY.

North Springfield, Vt., Dec. 12, '61.

Watchman and Reflector please copy.

The following are some of the last words of Amelia M. Watson, on her dying bed.

COMPOSED AND WRITTEN BY J. W. LOCKWOOD.

She called me to her dying bed,  
And whispered in my ear,  
And says, Be good to little Fred,\*  
For he's my earthly dear.

I want to take him with me,  
That his sufferings may be o'er,  
Where he in Jesus' arms may be,  
To dwell forevermore.

But if it is not for the best,  
Then let God's will be done;  
Tell him, Be good—'twas my request—  
When I am dead and gone.

Oh! how can I have it so,  
That I must soon depart,  
Leave all my friends, and Freddie, to—  
It almost breaks my heart.

Oh! sister, do you think it wrong  
That I should want to stay?  
Oh sister, must I die so soon?  
Oh will you for me pray?

Oh sisters, it is hard to part  
With all the friends I have,  
With those the nearest to my heart,  
And find an early grave.

Oh, I will pray; I'll live aright;  
If God will me restore;  
And it shall be my chief delight  
To never sin no more.

Oh pray for me; say, will you now,  
That I may be restored?  
And I will pay to God my vows,  
And always serve the Lord.

But oh! the icy hand  
Of death is near my heart,  
To break the tender bands  
And let my soul depart.

When in my coffin you will see  
These lips that whisper now;  
Cold and lifeless they will be,  
When rests this aching brow.

Then will come into your minds  
The words which I have said,  
When you have been to me so kind  
While on my dying bed.

When in my coffin I shall lay,  
And the tears run down your cheeks,  
Think then of what you heard me say,  
I wish that I could speak.

Dear husband my nearest friend,  
Our joys on earth are past;  
Our pleasures here now have an end:  
Meet me in heaven at last.

Oh mother, if it could be so,  
That you could go with me,  
Your pangs of death I'd undergo,  
So good and kind you be.

Kind father, meet me there,  
Where all the saints are blest,  
Where all is bright and fair,  
And all will be at rest.

Dear brother, you must come  
When the dead saints arise,  
And then with me go home  
To Jesus in the skies.

I bid you all adieu,  
And all on earth I love;  
'Tis now by faith I view  
The joys that are above.

To this aching head and breast  
New life will soon be given;  
This is my last request—  
That you meet me in heaven.

I soon shall sleep in dust  
Till the dead saints arise.  
Oh, meet me friends, you must,  
With Jesus in the skies,

Where death will have no sting,  
Where we may all be blest,  
With Jesus Christ our King,  
And ever with him rest.

\* Her infant son.



The following article on "the literal-day fulfillment of Daniel and Revelation," is prepared by Michael Paget Baxter, who shows us a certificate of ordination, in December 1860, by the Episcopal Bishop of Huron, Canada West. Mr. Baxter came to this country from England two or three years since, a stranger to us; and all we know of him, is that he has labored in various places in Canada and the states. We give these outlines of his views at his request, without any endorsement of them, or any conviction on our part of their accuracy. We are willing every one should present their own views, on their own responsibility—holding, for ourselves, all speculations of this nature as matters of opinion, and not as articles of faith.

### THE LITERAL-DAY FULFILLMENT OF DANIEL AND REVELATION,

During the Last Seven Years, Dan. ix. 27, (or 2530 days,) and 75 Days, (or 1335-1200 days,) Dan. xii. 7, 12.

726	1	THIS Table of the events of the last 7 years and 2½ months ends with the descent of Christ upon Mount Olivet, at the battle of Armageddon, (Zec. xiv. Rev. xix.), and begins with the date of the seven-years' covenant (about 1861-2) between Louis Napoleon and the Jews, (Dan. ix. 27), which, if not made publicly known, can be ascertained by reckoning backwards 9 months and 25 days from the day of the full restoration of the daily sacrifice by the Jews at Jerusalem. By the established law of prophetic interpretation, a month is always counted as being 30 days long, and 12 months are reckoned to a year.—(Gen. vii. 11, 24; Rev. xii. 6, 14; xiii. 5.)
726	1	The 2300 days (Dan. vii. 14) begin with the full restoration of the daily sacrifice at Jerusalem, about 9 months and 25 days after the date of the Covenant, and about 6 years, 4 months, and 20 days before the complete cleansing of the sanctuary, by the Lord's descent at Armageddon. There will, perhaps, be a partial restoration of the daily sacrifice 9 months after the date of the Covenant.
726	2	In the course of these first two years the complete drying up of the mystic Euphrates or overthrow of the Turkish Empire will be consummated.—(Year-day Vial 6.)
726	3	THE ADVENT OF CHRIST "in the air," and the literal-day Rapture of the Manchild, or translation of the 144,000 wise virgins (being the commencement also of the year-day fulfillment of the 7th Trumpet, 7th Seal, and 7th Vial) may be expected about the 10th day of the 2d month of the 3d year; or else about 9 months and 10 days later, if the year-day Rapture of the Manchild was in A. D. 313 instead of A. D. 33. Without being positively certain as to the exact day, we yet may expect it to be very nearly one of the two days here indicated. During this first 3½ years startling phenomena will appear in the skies. Seal 1, and also the angel messages, Rev. xiv. 6, 7, begin a few days after the coming of Christ invisibly into the air. They represent the going forth of zealous Gospel messengers to announce the Judge's approach. The foolish virgins finding themselves shut out from the first translation are aroused to proclaim throughout the earth, with new-born energy, "Fear God and give glory to him, for the hour of his judgment is come." The Holy Spirit will be poured out, and upwards of 50 or 100 million persons converted from 1861 to 1869.—(Rev. vii. 9, xiv. 4, 15; Isai. xxv. 1.)
726	4	Trumpet 1 sounds toward the close of the 3d year, (2 or 3 months after an earthquake), and literal hail and fire will fall upon the earth, burning up the third part of trees and all green grass. During this first 3½ years there will be great wars, famines, pestilences, and earthquakes.
726	5	Seal 2, beginning with the last month of the 3d year, is a season of sanguinary warfare. Trumpet 2 causes a 3d part of the sea to become blood about the 2d month of the 4th year, and a 3d part of the fish die, and a 3d part of the ships are destroyed.
726	6	Trumpet 3, (the next two months,) makes a 3d part of the fresh waters bitter, whereby many die.
726	7	Trumpet 4 is sounded about the 3d day of the 5th month of the 4th year, and causes a literal eclipse of the 3d part of the sun, moon, and stars.
726	8	"In the midst of the week (of 7 years) he (Napoleon) shall cause the sacrifice to cease."—Dan. ix. 27.
726	9	Seal 3 begins in the midst of the 4th year, and is a period of dreadful famine. The two Witnesses, Elijah and Elisha, (when the 1290, 1260, and 1335 days, Dan. xii. 12, 13, and 14, are completed) Napoleon having encompassed Jerusalem another prophetic, (probably) with his armies, (Luke xxi; Ezek. xxxviii.) has his image, which is the abomination of desolation, Moses, will appear on earth during this 3½ years, and prophesy, clothed in sackcloth.—(Rev. xi.) If any man hurts them, fire proceeds out of their mouth and slays him. They also have power to shut heaven that it rain not during this 3½ years. At the end of the 3½ years Napoleon will kill them, and their corpses will be publicly exposed for 3½ days, after which they will be raised up and ascend to heaven. At the same time there will be a great earthquake, and men and 7,000 men slain.
726	10	On the 1st day of the 7th month of the 4th year, (when the 1290, 1260, and 1335 days, Dan. xii. 12, 13, and 14, are completed) Napoleon having encompassed Jerusalem another prophetic, (probably) with his armies, (Luke xxi; Ezek. xxxviii.) has his image, which is the abomination of desolation, Moses, will appear on earth during this 3½ years, and prophesy, clothed in sackcloth.—(Rev. xi.) If any man hurts them, fire proceeds out of their mouth and slays him. They also have power to shut heaven that it rain not during this 3½ years. At the end of the 3½ years Napoleon will kill them, and their corpses will be publicly exposed for 3½ days, after which they will be raised up and ascend to heaven. At the same time there will be a great earthquake, and men and 7,000 men slain.
726	11	Seal 4 is a woe of the period of the destruction of the great moral horsemanship, who sed by pestilence and fierce persecutions. It begins just at the end of year 5, month of the 12th of year 7, and continues for 2½ years.—(Rev. ix. 5, 10.)
726	12	Seal 5 begins about the 5th day of the 5th year, and continues for 2½ years.—(Rev. ix. 5, 10.)
726	13	Seal 6 (the last 50 days) causes a great earthquake and darkness. Then 144,000 Jews are sealed.
726	14	End of the 7 years (or 70th week, Dan. ix. 27) and 3½ years.—Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xii. 6, 14, xiii. 5.
726	15	The 7 Vials, Rev. xvi., begin (about 1869) 5 days before the last 75 days. The 1st, (torments) Napoleon's worshippers with grievous sores. The 2d, (1st day,) turns all salt water into blood. The 3d, (2d day,) turns all fresh water into blood. The 4th, (10th day,) makes the sun scorch men with fire. The 5th, (22d day,) covers France with darkness. The 6th, (30th day, when the 1290 days end,) begins to dry up the literal Euphrates. The 7th, (70th day,) brings the last crushing strokes of judgment. THE SECOND TRANSLATION OF LIVING SAINTS, (Mat. xxiv. 31; Rev. xiv. 13, 15.) Including 144,000 Jews, occurs (with the 7th Trumpet and 7th Seal) 4 or 5 days before the Lord descends about the 15th day, on Mount Olivet, at the Battle of Armageddon.—(Zec. xiv.) The ungodly are then slain, the Jews and heathen converted, the Devil chained and the millennium commences.—(Rev. xx.; Isai. lvi.)

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